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ART. I. *Travels in divers parts of Europe and Asia; undertaken by the French king's order to discover a new way by land to China.* By father Avril, of the order of the Jesuits. London, Tim-Goodwin, 1693.

PARK's narratives—or rather those translated by him—were mainly concerned with travelers who came hither by sea; but those compiled by Avril refer to adventurers who reached China by land. Avril, however, was himself a traveler, having been pitched upon by his superiors to discover an overland route for the Jesuits to China. 'Father Couplet,' says he, 'had made it his business to form an exact computation of the number of Jesuits who had set forward out of the several parts of Europe, in order to undertake the mission which he had quitted (after a residence of thirty years in China); and he found that of six hundred who had taken shipping for China, since our Company were permitted entrance into that kingdom, not above a hundred safely arrived there, all the rest being sacrificed by the way, either by sickness or shipwreck.' The travels contain many curious remarks in natural philosophy, geography, and history, with a description of 'Great Tartary,' and of the different people who inhabit there, to which is added a supplement extracted from the works of Hakluyt and Purchas, giving accounts of several journeys overland from Russia, Persia, and the country of the Moguls to China, with the roads and distances of the places, &c., &c. The author's preface is worth reading. He says:

"It will not be improper in giving the publick an account of my travels, to

speak a word or two about the reasons that first induce'd me to undertake them. Some years ago, the R. F. Verbiest of the society of Jesus, a famous missionary in China, acquainted his superiors in Europe, that the missions of the East were in great want of evangelical labourers; and that it would be easy to furnish a considerable number of them, without exposing them to the hazards that had stopt the best part of those who were going into China heretofore by sea. He show'd them that the Tartars in making themselves masters of China, have made a passage into that vast empire through Great Tartary, and that it would be easy to take the advantages of the commerce the Tartars had maintain'd ever since with the Chinese, to introduce the light of the gospel among both nations.

"This project prov'd the more acceptable, by reason that the loss of an infinite number of zealous missionaries, who had consummated the sacrifice of their life, before they could reach the place of their mission, was sensibly regretted; and that this way, though difficult in the beginning, did not seem impracticable, since history mentions some travelers who have had the good fortune to reach China by land. But whereas the way thither was not particularly known, I was pitch'd upon by Providence, and by my superiors, for the better discovery thereof, and to get such instructions and informations as were most proper to that end. I hope this relation may prove serviceable to such missionaries who find themselves inclin'd to carry the gospel into those countries; and that charitable persons who are zealous for the glory of God, will the more willingly contribute to a design so glorious, the execution whereof will daily become the less difficult.

"Besides the advantage of those missions which were the principal aim of my travels, my relation will give several new insights into sciences, and particularly into geography. I will give an instance of it in this place. None had yet been able to discover the exact distance of Peking. It is true, that the last relation of Siam, and the observations of the stars, and of the eclipses, taken in that country, and by the way, by the fathers of the society of Jesus, sent thither by his majesty as his mathematicians, had already show'd us, that our geographical maps had plac'd the extremities of Asia above 25 degrees too far. But yet Mr. Isaac Vossius, who had already printed his sentiments about the measures of longitude, taken according to the principles of astronomy, seem'd to distrust those kind of proofs, and was so far from allowing China to be nearer, that he pretended it lay even farther. The relation of Siam not having been able to convince him, he publisd'd a small pamphlet to maintain his first sentiments. But father Gouye, professor of the mathemathics at the college of Lewis the XIV, refuted all his reasons, in a very solid manner, which satisfi'd the publick. The truth is, that both the ancient and modern astronomers have effectually made use of the eclipses of the moon to determine longitudes; and those who are anywise vers'd in those matters, know how much we are oblig'd to Galileo for the discovery of the satellites of Jupiter, and the value we ought to set upon the learned and easy method the illustrious M. Capini has given us to find out

longitudes with certainty, in discovering the emersions and immersions of stars. It is childish to say, that we will not find wherewithal to fill up the other hemisphere; and since M. Vossius was no better vers'd in the those principles of astronomy and geography, as M. Hire observes with reason, he might at least, to satisfie himself, have taken the trouble to look upon father Riccioli's geographical tables, or Dudly's maps. Vossius was undoubtedly a great man, and incomparably well read, nay, beyond any other; but at the same time it is undeniable, that the desire of appearing universal, often plunged him into gross errors, in taking him out of his province.

"In fine, I am persuaded, that were Vossius alive still, though never so prepossessed with his hypothesis, he would yield to the proofs that are set down in this book. And indeed, I have not only observed the stars to take the altitudes of the countries where I have been myself: I have also followed the rules he has prescribed to discover the exact extent of every country, the which he prefers to astronomical demonstrations: I have taken information from the inhabitants; I have spoken to them, I have heard from them how many days they employed in traveling to China, and how many leagues they travel'd a day: I have seen them go from Moscow, and come back from Peking: in a word, I have taken such precautions, that I have reason to believe, I have not been deceiv'd. All my third book is chiefly employed in relating the different roads the Muscovites and Tartars use to travel into China; for which reason I call this book, Travels into China, though I have not had the happiness to reach it myself, according to my expectation.

"I may add in this place, that though our profession in general obliges us not to be sparing of our lives and health, and to run to the utmost bounds of the world, through the greatest dangers, to the assistance of souls that are redeem'd by the blood of Jesus Christ, and that we are engaged so to do by a solemn vow; yet people may the better rely upon the certainty of the way I have discovered, by reason that this project has been approved and followed by the superiors of our society, who have always a particular eye upon our foreign missions, as the most essential and most holy part of our profession, and are always cautious not to expose their inferiors too rashly, without a reasonable ground, thereby to derive some advantage for the good of the church, and for the propagation of the true faith. So that it may be inferred from thence, that they would not have hazarded twelve of their brethren, all persons of singular merit, who are gone within these few months for China, and all of them by land, unless they had found some solidity in the memoirs and instructions I have given them. There are yet several others, who being moved by these examples, and the desire of suffering much for God's sake, are disposing themselves for the same journey, who are resolved to take the way of the Yousbecs and of the Thibets, according to the design that had been proposed to me by the late count Syri, which he would have put in execution before this, had not death stop him in the middle of his glorious enterprise.

"In order not to lose time, and to make that road the easier for those that shall follow them, they go first to Constantinople, where they will find father Beauvollier, my companion of mission, who will be the bearer of the king's letters to the sha of Persia, and who will conduct this apostolical company to Trebizond, to Erzerum, to Irivan, and to Schamaki. They will tarry some time in all those cities, there to get new information, and to establish good correspondencies, as also to leave two or three of their company there to serve towards the conversion of the people of the country, and to give instructions to the missionaries that shall henceforward go that way. From thence they are to repair to Ispahan, which is the metropolitan of Persia, where they shall desire the sha's protection, and deliver our monarch's letters to him, whose recommendation and zeal will be very material for the solid establishment of our design. From Ispahan they will repair to Samarkand, or to Bokara, there to make the like establishment, while father Grimaldi, who has been chosen by the emperor of China to succeed the late father Verbiest in his place of president of the tribunal of the mathematics, will use his utmost endeavors to facilitate their design in China. They may likewise in that journey learn the language of the Chinese Tartars. They are also in hopes to meet in their way from Bokara to Peking, among the Chinese Tartars, some of those that have been converted in coming to the court of Peking. This road has been chosen preferably to that of the Muscovites, both for the reasons set down in my book, and because father Grimaldi is always diffident of those schismatics, and dreads their appearing too much in China to the shame of Christianity, which they disgrace by their ignorance and brutality.

"Our superiors design to send yearly some missionaries who shall follow the same road, and stop at Constantinople, at Trebizond, at Erzerum, at Irivan, and at Schamaki, in the room of those who shall be sufficiently acquainted with the languages to continue the voyage of China. The Persian tongue will also be of use to them, since it may serve to convert the Chinese-Mahometans, whose conversion St. Francis Xavier did not neglect. It is much easier to bring them to the true faith, than those who are under the Turk's dominion. They may likewise usefully employ themselves during their journey in bringing back the Greeks to the church of Rome, which some of them are pretty well inclined to, as it appears particularly by what I have related of the Armenians, and by the relation from Julfa, which I have annexed to this book. Julfa is a suburb of Ispahan, and one of the chief establishments of the Armenians in Persia.

"Those missionaries will likowise have the advantages of being versed in the apostolical functions at their arrival in China, by the essays they shall have made by the way, and by the experience they shall have acquired. They will consequently be in a condition to labor effectually at their first arrival into China, which could not be expected from those who have hitherto been sent there by sea.

"Although these precautions seem to be very good, we are sensible at the

same time, that he that plants, and he that waters, is nothing, and that none but God is capable to grant success to this great undertaking. The revolution that happened in the kingdom of Siam has showed us, that God through the secret judgments of his providence, sometimes permits the best contrived measures, and the designs that are best laid for his glory, to miscarry, contrary to our expectation. However, we shall have the satisfaction of having done our duty; and after all, we shall be too happy to acknowledge ourselves useless servants: we hope that all good Catholics will be willing to second this design, and to move the mercy of God by their prayers, since our sins perhaps hinder him from pouring his mercies upon China and Great Tartary."

Most of father Avril's observations, good and useful enough no doubt in his day, have been rendered valueless by subsequent and more accurate researches. Some facts and incidents are worthy of remark. The practice of medicine among pagan people which has attracted so much notice within these few years, is not a new thing. At Diarbeker, the capital city of Mesopotamia, our traveler was delighetd to find that the Jesuit fathers had made an advantageous use of physic, to settle themselves in a post most favorable to the Catholic religion, as appeared from the surprising progress they had made. Both in Kurdistan and Armenia the practic of physick had "gained more credit than the most authentic credentials."

The first book of the travels is filled with notices of Armenia. The second is occupied with memoranda of things seen or heard of in Tartary. The veteran traveler seems not to have thought much of the difficulties of passing across central Asia, nor would it be very strange if railways should erelong be constructed through those regions from one extreme of the continent to the other. Avril thus speaks of the way to China by land.

"Now in regard that every degree of the equator of the earth consists of twenty leagues, and every league of a thousand geometrical paces, follows, that every degree of the forti'th parallel, containing no more than fifteen leagues, and nine hundred and fifty-nine geometrical paces, the distance from Bokara to Peking in a straight line could be no more then about sixhundred and thirteen leagues, and to Kokutan the first city of the Chinese, four hundre'd sixty-three only. This being so, as it is easy for every one to be convinc'd of it, there is no question but that the way by land to China is much more safe and short than to go by sea, let the wind serve never so fair. I must confess that things speculatively consider'd, appear always more easy than they prove to be in practice, because we cannot certainly foresee all the accidents we may meet with in a long journey; nor do I pretend to warrant the person that undertakes them from all accidents. But as I have travel'd long enough in the east to know what success a man may have; I dare

assure him after a long experience, that it appear'ed to me more easy in the practical part than it appears perhaps to others in the speculative. For not to speak of those who have formerly attempted very near the same things with success, as Paul the Venetian, Benedict Goez the Jesuit, and some others who happily arriv'd in China, by a way that was but very little known at that time, and then to come to a display that makes our way more plain, by that little knowledge we have of the eastern countries, which are the nearest to us, there is no dispute of the easiness to go from France to Bokara, or Samarkand; from whence it is apparent by what I have said, that there remains no more then a fourth part of the way to reach Peking.

"The voyage from Marselles to Constantinople is usually made in a month; from Constantinople to Teflis, and by the Black-sea, is but eight or ten days sail at most; from thence to Erzerum is but seven or eight more; from Eszerum to Irivan the most heavy laden and encumber'd caravans get to their journeys end in twelve or thirteen; from thence to Tauris, the ancient Ecbatana of the Medes, much about the same time. From this city, which is the second of Persia for spaciousness and beauty, and which is the resort and thoroughfair for all nations that traffick almost over all the East, there are two different ways to reach the Yousbecs. The first, which is the shortest, leads to the province of Kilan, so well known to all the world for the beautiful silks which are there wrought; and this journey is perform'd in three weeks; and being arriv'd there, you may embark upon the Caspian sea, the southern part of which is call'd the sea of Kilan; from whence you may in a straight line to Bokara, enter the river Oxus, which washes the wall of it. The second road lies through Ispahan, the capital of all Persia, and which, though it be the longest, is however the most commodious, and the most advantageous to pass securely to the prince of the Yousbec's court. For in regard to this, it is a usual thing for that same Tartar prince to send ambassadors to Ispahan, and for the king of Persia to send as frequently his envoy to Bokara, to accommodate differences that arise between those two princes, by reason of the vicinity of their territories, 'tis an easy things to step into the trains of those publique ministers, when they return, or are sent to Bokara, which is not above a month and a half's journey from Ispahan."

Book third contains an account of several roads into China, by land. The 1st, is that through India and the Mogul's cauntry. The 2d, is that which the merchants of Bokhara take, through Kaboul, Kashmere, Tourfan, Barantola (the residence of the delaelama). The 3d, is that frequented by Usbecks, and Muscovites, along by the lakes near Irticks and Kama to the city of Sinkame, and thence through the territories of the Kalmucks and Mongols. The 4th, carries you through Tobolsk along the Obi, Szelinga, and thence through Mongolia. The 5th is throngh Siberia, "to the city of Nero-Sinki upon the river Szilka; after that to Dauri not far from

Naiuñar, and to Cheria that lies upon the entrance of China." The 6th, is through Nerczinski and Mongolia to the lake Dalai. "Out of this lake the river Argus takes its rise, which carries you, by water, to the river Yamour, into which it falls. Near the Argus are several mines of silver."

The inhabitants of all these central regions are next noticed, with cursory remarks respecting the Nestorians, Catholics, and the delae-lama, "the patriarch of the idolatrous Tartars." This patriarch, by the by, "is without all contradiction that same famous *Preste-Jean*, concerning whom historians have written so variously." Avril is inclined to think that St. Thomas reached China, and does not fail to notice the celebrated monument found at Singan foo in 1625. Haylon, a Christian author, of the blood royal of Armania, "testifies that, in the thirteenth age, Tartary was full of Christians, that Kublai their emperor embarced the Christian faith, and that his brother entered into a religious war for the sake of Christianity." Albazin and its inhdbitants, and the war in which they had been engaged, are briefly noticed.

Concerning the little colony that first peopled America, father Avril obtained the followiug particulars from the vaivode of Smolenks, Mouchim Pouckhim "a person of as great a wit as a man can well meet with, and perfectly acquainted with all the countries that lie beyond the Obi, as having been a long time intendant of the chancery of the government of Siberia.

"There is, said he, beyond the Obi, a great river call'd Kawoina, into which another river empties itself, by the name of Lena. At the mouth of the first river that discharges itself into the Frozsen sea, stands a spacious island very well peopl'd, and which is no less considerable for hunting the behemot, an amphibious animal, whose teeth are in great esteem. The inhabitants go frequently upon the side of the frozen sea to hunt this monster; and because it requires great labor and assiduity, they carry their families usually along with them. Now it many times happens, that being surpriz'd by a thaw, they are carry'd away, I know not whither, upon huge pieces of ice that break off one from another. For my part, added he, I am persuaded that several of those hunters have been carry'd upon these floating pieces of ice to the most northern parts of America, which is not far off from that part of Asia which juts out into the sea of Tartary. And that which confirms me in this opinion is this, that the Americans who inhabit that country which advances farthest toward that sea, have the same physiognomy as those unfortunate islanders, whom the over-eager thirst after gain exposes in that manner to be transportod into a foreign climate."

Travels in Muscovy and Moldavia fill the fourth and fifth books,

Avril's object in traveling in those countries was to gain information from those who had traveled in the east, and at the same time to awaken in those he visited an interest in behalf of the eastern missions. He had also to search for new missionaries, fitted for this hard service. His efforts were successful. He had with others enlisted the feelings of count Syri, and from king Lewis they obtained the following recommendatory letter to the emperor of China:

"Most high, most excellent, most puissant, and most magnanimous prince, our dearly beloved good friend, may God increase your grandeur with a happy end. Being inform'd, that your majesty, was desirous to have near your person, and in your dominions, a considerable number of learned men, very much vers'd in the European sciences, We resolved some years ago, to send you six learn'd mathematicans, our subjects, to show your majesty what ever is most curious in sciences, and especially the astronomical observations of the famous accademy we have establish.d in our good city of Paris: But whereas the length of the sea voyage, which divides our territories from yours, is liable to many accidents, and cannot be perform'd without much time and danger: We have form'd the design, out of a desire to contribute towards your majesties satisfaction, to send you some more of the same father Jesuits who are our mathematicians, with count Syri, by land, which is the shortest, and safest way, to the end they may be the first, near your majesty, as so many pledges of our esteem and friendship, and that at the return of the said count Syri, we may have a faithful account of the admirable and most extraordinary actions that are reported of your life. Whereupon we beseech God, to augment the grandeur of your majesty, with an end altogether happy. Written at Marly, the 7th of August, 1688.

"Your most dear, and good friend, LEWIS."

The volume closes with "notes collected by Richard Johnson, who was at Boghar with Mr. Anthony Jenkinson, of the reports of Russes, and other foreigners giving an accouut of the roads of Russia to Cathay, as also of sundry strange people." The first note is from one Sarnichohe, a Tartar: he makes the way thus; from Astrakan to Serachich ten days; thence to Urgense fifteen; on to Boghar fifteen; thence to Cascar thirty; and from Cascar to Cathay thirty days more. Notes by other Tartars give a different course, one of which is from Astrakan through Serachich, Urgense, Boghar, Tashent, Occient, Cassar, Sowchich, Camchick, to Cathay. The next note "was sent out of Russia from Giles Homes." This contains an account of the "Samoeds," who feed upon the flesh of harts, and sometimes eat one another. "They are very ill favored, with flat noses, but are swift of foot and shoot very well: they travel upon harts and dogs, and cloath themselves with sables and harts skins." Beyond this people "live another kind of Samoeds by the sea side,

who speak another language: these people one month in a year live in the sea and never dwell upon land for that month." Another road to China is described as follows: It is

"The relation of Chaggi Memet, a Persian merchant, to Baptista Ramusius, and other eminent citizens of Venice, concerning the way from Tauris in Persia, to Campion, a city of Cathay by land; which he travel'd himself before with the caravans.

From Tauris to Sultania, - - -	*Days journey* 6
From Sultania to Casbin, - - - - -	4
From Casbin to Veremi, - - - - -	6
From Veremi to Eri, - - - - - -	15
From Eri to Bogara, (Bokhara) - - - -	20
From Bogara to Samarchand, - - - -	5
From Samarchand to Cascar, (Kashgar) - - -	25
From Cascar to Acsu, - - - - - -	20
From Acsu to Cuchi, - - - - - -	20
From Cuchi to Chialis, - - - - - -	10
From Chialis to Turfon, (Turfan) - - - -	10
From Turfon to Camul - - - - -	13
From Camul to Succuir, - - - - -	15
From Succuir to Gauta, - - - - -	5
From Gauta to Campion, - - - - -	6

"Campion is a city in the empire of Cathay, in the province of Tangut, from whence comes the greatest quantity of rhubarb."

'A long and dangerous journey from Lahor to China, by Benedict Goez,' is not so easily traced as the preceding one. It was performed in the years 1603-05. Goez died in China; his companion, an Armenian, returned from Peking to Macao, and from thence to India. The day may not be far distant when Europeans will again traverse every part of Central Asia, and with far greater facilities and better securities than were enjoyed in father Avril's day.

ART. II. *Sketch of Yuhwang Shangte,*[1] *one of the highest deities of the Chinese mythology.* Translated from the Sow Shin Ke by J. L. S.

IN the holy records it is inscribed, saying, In the former ages there was a country named Kwangyen meaou lŏ (brilliant majesty and vast delight). The name of the monarch of this country was Tsingtih

(purest virtue). At this time the king had a royal consort, named Paou yuĕ kwang (the gem moon-light). This monarch had no sons, and upon a day he thought thus to himself: 'I am now well stricken in years, and am still destitute of a royal heir, and when my body shall have fallen and is no more, who then will there be to assume the care of the altars, the shrines, and the temples?' Having finished his musings he forthwith issued orders, summoning a large company of Taou priests to repair to his palace in order to perform religious rites. They hung up their banners and screens, and arranged out in due order the offerings and utensils of worship. Throughout each day they unceasingly recited the sacred books, and offered up prayers to all the true sages. And when they had continued their worship for half a year their hearts were as deeply attentive as at the beginning.

Upon a night the flowery empress, Paou yuĕ kwang, dreamed that she saw the great and eminent Laoukeun, together with a great number of superior deities, among whom were Poso, Yuhtseĕ, and Tsingtsing. They rode in cinque colored carriages, bearing vast resplendent banners, and shaded by bright variegated umbrellas. Here was the great founder Laoukeun[2] sitting in a dragon carriage, and holding in his arms a young infant, whose body was entirely covered over with pores, and out of which came forth unbounded splendors illumin ating all the halls of the palace, and producing a hundred precious colors. Banners and umbrellas preceded Laoukeun in the way, while he came floating in the air. Then was the heart of the (dreaming) empress elated with joy and gladness, and receiving Laoukeun with the ceremonies of congratulation and reverence, she kneeled down before him, and to him addressed her words as follows: 'At present our monarch has no male descendants, and I wishfully beseech you for this child, that he may become the sovereign of our hearths and our altars. Prostrating I look up to your mercy and kindness, and earnestly implore thee to commisserate, to give ear and grant my request!' Taoukeun[3] at once answered saying, it is my special desire to present the boy to you; whereupon the empress, with much thankfulness received him. When she had thus received the child, her spirit returned from pursuit of the dream (i. e. she awoke), and she then found herself a year advanced in pregnancy.

In the forty-third year of the cycle, first month, ninth day, and at twelve o'clock, the birth took place in a near apartment of the palace. At the time of the birth, a resplendent light poured forth from the pores of the child's body, which filled the whole country with brilliant

glare. His entire countenance was supereminently beautiful, so that none became weary in beholding him. When in childhood, he possessed the clearest intelligence and compassion, and taking the possessions of his country, and the funds of the national treasury, distributed the whole to the poverty stricken, to those burdened with afflictions, to widowers and widows, to orphans and the childless, to those who had no homes, to the sick, to the halt, the deaf, the blind, and the lame. To all classes of people he was benevolent, affectionate, kind, and accommodating. Songs of commendation resounded in his praise, and the fame of his principles extending to distant regions all hearts beneath the heavens were drawn out in reverence toward this eminent youth, while his father the king rejoiced with increasing joy.

Not long after this the demise of the king took place, and the son succeeded to the government. Seriously reflecting upon the instability of human life, he gave orders for his high ministers to assume the duties of the throne. Then forsaking his kingdom he repaired to the hills of Pooming, and gave himself up to religious devotedness, and having thus perfected himself in merit he ascended to heaven, where he secured eternal life. He, however, descended again to earth eight hundred times, but still rejecting his kingdom, and severing his affections from all worldly care he became a companion of the common people, and instructed them in his doctrines. At the close of these eight hundred descensions, he engaged in medical practice, and in his attendance upon the sick he successfully rescued the people from disease, and administered to them peace and gladness. These eight hundred descensions being all ended, he made still eight hundred more, and throughout all places from hades to earth he exercised universal beneficence, expounded all abstruse doctrines, elucidated the spiritual literature, magnanimously promulged abroad the correct renovating ethics, gave glory to the widely spread merits of the gods, assisted the nation, and saved the people.

After the above had terminated, he again descended eight hundred times to earth, and though men destroyed his body and put an end to his earthly existence, yet he patiently bore it all, even parting with his own blood and flesh. Thus in the dissemination of his holy principles, he made three thousand two hundred visitations to earth, and became the first of the verified golden genii, and was denominated the pure and immaculate one, self-existing, of highest intelligence.

In the records of Chintsung of the Sung dynasty, it is stated that in the seventh year and ninth moon of the reign of Tachung tseäng foo, his majesty addressing himself to his privy ministers, said, I have

been desirous together with all the ministers and people of the empire to make an unanimous exaltation of the title and office of the gem imperial holy one (Shangte). During the first year of the reign of Teën, the first moon, and first day, his majesty repaired to the Taetsoo palace, and reverently proclaimed Yuhwang (Shangte) the great celestial and holy emperor, to be, the great predecessor who spread out the heavens, the hŏlder of charms, ruler of the times of the heavenly bodies, containing the spiritual essence and enveloped in reason, the most venerated of the luminous heavens, the gem like, imperial, vast and CELESTIAL EMPEROR.

The couplets (on the door-posts of the temples) are

1. The holder of the charms of the luminous heavens, while all are everywhere the recipients of his cherishing bounty.

2. The emperor Shangte in his gem palace rules all spirits and men, and the whole universally remain subject to his instructions.

(The translator subjoins an extract from a sketch of the three great original[4] potentates, also found in the Sow Shin Ke.)

The three great original supreme ones in the beginning became the bones of the genuine genii, and by a transformation were changed into life, and being re-born became human beings. Their father's surname was Chun, and his name Tszechun; and he was also designated the man Chunlang. He was possessed of supereminent intelligence and excellence.

Upon a certain time there were three daughters of the dragon king[5] who of their own accord, vowed that they would become the wives of Chunlang. These three sisters bore him three sons, all of whom possessed intellectual capacities of vast extent, and were unbounded in their knowledge of the recondite arts. The celestial superior,[6] perceiving that they possessed such vast intellectual capacities, and that the manifestations of their illustrious powers were inexhaustible, forthwith bestowed upon them their respective ranks as follows:

SHANGYUEN to become a celestial ruler, the sovereign prince of the red mystery and the bestower of happiness; the anniversary of whose birth to be celebrated on the fifteenth of the first moon.

CHUNGYUEN to become a terrestrial ruler, the sovereign prince of departed spirits, and pardoner of sins—anniversary to occur on the fifteenth of the seventh moon.

HEAYUEN to become a ruler of the waters, the sovereign prince of the regions of the rising sun, and disperser of difficulties. Anniversary to take place on the fifteenth of the tenth month.

1. The Chinese worship two deities under the title of Shangte, the one they denominate 玉皇上帝 Yuhwang Shangte, the gem imperial Shangte, and which is meant in the sketch here translated; and the other 玄天上帝 Heucnteën Shangte, or Shangte of the sombre heavens, a sketch of which is also contained in the Sow Shin Ke. The Yuhwang Shangte holds the highest rank in the whole Chinese mythology, and is a very popular idol. Mr. Medhurst has written a Christian tract of eight pages, entitled The Birth-day of Shangte, which seems to have more especial reference to the Heuenteën Shangte.

2. The sect of Taou, or Rationalism, was founded by 老君 Laoukeun who was cotemporary with Confucius, about 550 years before the Christian era. The Sow Shin Ke contains a sketch of the wonderful origin of Laoukeun.

3. 道君 Taoukeun, the Prince of Reason, is only another appellation of Laoukeun.

4. The Chinese make three of their cycles of sixty years comprise one period or age; the first of the three they call 上元 Shangyuen, the second 中元 Chungyuen, and the third 下元 Heäyuen, and as these three deities bear respectively the same appellations it is possible that they might have derived it from this manner of reckoning the cycles. The Shangyuen, Chungyuen, and Heäyuen deities are said to be principally worshiped by the doctors of the Taou sect.

5. 龍王 Lungwang, the dragon king, is represented as the deity presiding over oceans, seas, and fishes, but is not regarded as an object of worship. He is the Chinese Neptune.

6. 天尊 Tceëntsun the celestial superior, here means Yuhwang Shangte. The phrase is given in Morrison's Dictionary as 'an epithet of Budha.' It is perhaps so applied on certain occasions, but not in the present instance.

Art. III. *Notices of Japan, No. X.: sketch of the religious sects of the Japanese, and principal particulars of the modern history of Japan.*

The history of Japan is, in its commencement at least, so connected with the religion of the country, that, in the little here intended to be said of either, the latter seems naturally to take precedence of the former.

The original national religion of Japan is denominated *Sinsyu*, from the words *sin* (the gods) and *syu*, (faith); and its votaries are called *Sintoo*. Such, at least, is the general interpretation; but Dr. Von Siebold asserts the proper indigenous name of this religion to be *Kami-no-michi*, meaning, 'the way of the *kami*,' or gods, which the Chinese having translated into *Shin-taou*, the Japanese subsequently adopted that appellation, merely modifying it into *Sintoo*

The Sintoo mythology and cosmogony, being as extravagantly absurd as those of most oriental nations, possess little claim to notice, except in such points as are essential to the history of Japan, and the supremacy of the *mikado*.

From * primeval chaos, according to the Japanese, arose a self-created supreme god, throned in the highest heaven—as implied by his somewhat long-winded name of *Ame-no-mi-naka nusimo-kami*—and far too great to have his tranquillity disturbed by any cares whatever. Next arose two creator gods, who fashioned the universe out of chaos, but seem to have stopped short of this planet of ours, leaving it still in a chaotic state. The universe was then governed for some myriads of years by seven successive gods, with equally long names, but collectively called the celestial gods. To the last of these, Iza-na-gi-mikoto, the only one who married, the earth owes its existence. He once upon a time thus addressed his consort, Iza-na-mi-mikoto: "There should be somewhere a habitable earth; let us seek it under the waters that are boiling beneath us." He dipped his jeweled spear into the water, and the turbid drops, trickling from the weapon as he withdrew it, congealed, and formed an island. This island, it should seem, was Kiusiu, the largest of the eight that constituted the world, *alias* Japan. Iza-na-gi-mikoto next called eight millions of gods into existence, created 'the ten thousand things' (*yorodzu no mono*), and then committed the government of the whole to his favorite and best child, his daughter, the sun-goddess, known by the three different names of Ama-terasu-oho-kami, Ho-hiru-meno-mikoto, and Ten-sio-dai-zin, which last is chiefly given her in her connection with Japan.

With the sovereignty of Ten-sio-dai-zin began a new epoch. She reigned, instead of myriads, only about 250,000 years, and was followed by four more gods or demi-gods, who, in succession, governed the world 2,091,042 years. These are terrestrial gods; and the last of them, having married a mortal wife, left a mortal son upon earth, named Zin-mu-ten-woü, the immediate ancestor of the *mikado*.

But of all these high and puissant gods, although so essentially belonging to Sintoo mythology, none seem to be objects of worship except Ten-sio-dai-zin, and she, though the especial patron deity of Japan, is too great to be addressed in prayer, save through the mediation of the *kami*, or of her descendant, the *mikado*. The *kami*, again, are divided into superior and inferior, 492 being born gods, or perhaps spirits, and 2,640 being deified or canonized men. They are all mediatory spirits.

But with divinities thus numerous, the Sintoo are no idolaters. Their temples are unpolluted by idols, and the only incentives to devotion they contain are a mirror, the emblem of the soul's perfect purity, and what is called a *gohei*, consisting of many strips of white paper, which, according to some writers, are blank, and merely another emblem of purity; according to others, are inscribed with moral and religious sentences. The temples possess, indeed, images of the *kami* to whom they are especially dedicated, but those images are not set up to be worshiped; they are kept, with their temple treasures, in some secret receptacle, and only exhibited upon particular festivals. Private families are said to have images of their patron *kami* in shrines and chapels adjoining the verandah of the temple; but Meylan confidently avers that every *yasiro* is dedicated solely to the one Supreme God, and Siebold considers every image as a corrupt innovation. He seems to think that in genuine *Sinsyu*, Ten-sio-dai-zin alone is or was wor-

* Siebold; the authority for nearly the whole of this chapter.

shiped, the *kami* being analogous to Catholic saints, and that of these no images existed prior to the introduction of Budhistic idolatry.

There is, as there was likely to be, some confusion in the statements of different writers upon the whole of this topic; amongst others, respecting the Sintoo views of a future state, of which Dr. Siebold, upon whom the most reliance must ever be placed, gives the following account: "The Sintooist has a vague notion of the soul's immortality; of an eternal future state of happiness or misery, as the reward respectively of virtue or vice; of separate places whither souls go after death. Heavenly judges call them to account. To the good is allotted Paradise, and they enter the realm of the *kami*. The wicked are condemned, and thrust into hell."

The duties enjoined by *Sinsyu*,* the practice of which is to insure happiness here and hereafter, are five (happiness here, meaning a happy frame of mind): 1st. Preservation of pure fire, as the emblem of purity, and instrument of purification. 2d. Purity of soul, heart, and body to be preserved; in the former, by obedience to the dictates of reason and the law; in the latter, by abstinence from whatever defiles. 2d. Observance of festival days. 4th. Pilgrimages. 5th. The worship of the *kami*, both in the temples and at home.

The impurity to be so sedulously avoided is contracted in various ways; by associating with the impure; by hearing obscene, wicked, or brutal language; by eating of certain meats; and also by contact with blood and with death. Hence, if a workman wound himself in building a temple, he is dismissed as impure, and in some instances the sacred edifice has been pulled down and begun anew. The impurity is greater or less—that is to say, of longer or shorter duration—according to its source; and the longest of all is occasioned dy the death of a near relation. During impurity, access to a temple, and most acts of religion, are forbidden, and the head must be covered, that the sun's beams may not be defiled by falling upon it.

But purity is not recovered by the mere lapse of the specified time. A course of purification must be gone through, consisting chiefly in fasting, prayer, and the study of edifying books in solitude. Thus is the period of mourning for the dead to be passed. Dwellings are purified by fire. The purified person throws aside the white mourning dress, worn during impurity, and returns to society in a festal garb.

The numerous Sintoo festivals have been already alluded to; and it may suffice to add, that all begin with a visit to a temple, sometimes to one especially appointed for the day. Upon approaching, the worshiper, in his dress of ceremony, performs his ablutions at a reservoir provided for the purpose; he then kneels in the verandah, opposite a grated window, through which he gazes at the mirror; then offers up his prayers, together with a sacrifice of rice, fruit, tea, *sake*, or the like; and when he has concluded his orisons, depositing money in a box, he withdraws. The remainder of the day he spends as he pleases, except when appropriate sports belong to it. This is the common form of *kami* worship at the temples, which are not to be approached with a sorrowful spirit, lest sympathy should disturb the happiness of the gods. At home, prayer is similarly offered before the domestic house oratory and garden *miya;* and prayer precedes every meal.

* Siebold.

The money contributions, deposited by the worshipers, are destined for the support of the priests belonging to the temple. The Sintoo priests are called *kami nusi*, or the landlords of the gods; and in conformity with their name, they reside in houses built within the grounds of their respective temples, where they receive strangers very hospitably. The *kami nusi* marry, and their wives are the priestesses, to whom specific religious rites and duties are allotted; as, for instance, the ceremony of naming children, already described.

But pilgrimage is the grand act of Sintoo devotion, and there are in the empire two-and-twenty shrines commanding such homage; one of these is, however, so much more sacred than the rest, that of it alone is there any occasion to speak. This shrine is the temple of Ten-sio-dai-zin, at Isye, conceived by the great body of ignorant and bigoted devotees to be the original temple, if not the birth-place, of the sun-goddess. To perform this pilgrimage to Isye, at least once, is imperatively incumbent upon man, woman, and child, of every rank, and, it might almost be said, of every religion, since even of professed Budhists, only the bonzes ever exempt themselves from this duty. The pious repeat it annually. The *siogoun*, who has upon economical grounds been permitted, as have some of the greater princes, to discharge this duty vicariously, sends a yearly embassy of pilgrims to Isye. Of course, the majority of the pilgrims journey thither as conveniently as their circumstances admit; but the most correct mode is to make the pilgrimage on foot, and as a mendicant, carrying a mat on which to sleep, and a wooden ladle with which to drink. The greater the hardships endured, the greater the merit of the voluntary mendicant.

It need hardly be said that no person in a state of impurity may undertake this pilgrimage; and that all risk of impurity must be studiously avoided during its continuance; and this is thought to be the main reason why the Budhist priests are exempt from a duty of compliance with *Sinsyu*, enjoined to their flocks. The bonzes, from their attendance upon the dying and the dead, are, in Sintoo estimation, in an almost uninterrupted state of impurity. But for the Isye pilgrimage, even the pure prepare by a course of purification. Nay, the contamination of the dwelling of the absent pilgrim would, it is conceived, be attended with disastrous consequences, which are guarded against by affixing a piece of white paper over the door, as a warning to the impure to avoid defiling the house.

When the prescribed rites and prayers at the Isye temple and its subsidiary *miya* are completed, the pilgrim receives from the priest who has acted as his director a written absolution of all his past sins, and makes the priest a present proportioned to his station. This absolution, called the *oho-haraki*, is ceremoniously carried home, and displayed in the absolved pilgrim's house. And from the importance of holding a recent absolution at the close of life, arises the necessity of frequently repeating the pilgrimage. Among the Isye priestesses, there is almost always one of the daughters of a *mikado*.

The Isye temple is a peculiarly plain, humble, and unpretending structure, and really of great antiquity, though not quite so great as is ascribed to it, and is surrounded by a vast number of inferior *miya*. The whole too is occupied by priests, and persons connected with the temple, and depending upon the concourse of pilgrims for their support. Every pilgrim, upon reaching the sacred spot, applies to a priest to guide him through the course of devotional exercises incumbent upon him.

In addition to the *kami nusi*, who constitute the regular clergy of Japan, there are two institutions of the blind, which are called religious orders, although the members of one of them are said to support themselves chiefly by music—even constituting the usual orchestra at the theatres. The incidents to which the foundation of these two blind fraternities is severally referred, are too romantic, and one is too thoroughly Japanese, to be omitted.

The origin of the first, the *Bussats sato*, is, indeed, purely sentimental. This fraternity was instituted, we are told, very many centuries ago, by Senmimar, the younger son of a *mikado*, and the handsomest of living men, in commemoration of his having wept himself blind for the loss of a princess, whose beauty equaled his own. These *Bussats sato* had existed for ages, when, in the course of civil war, the celebrated Yoritomo (of whom more will be spoken) defeated his antagonist, the rebel prince Feki (who fell in the battle), and took his general, Kakekigo, prisoner. This general's renown was great throughout Japan, and earnestly did the conqueror strive to gain his captive's friendship; he loaded him with kindness, and finally offered him his liberty. Kakekigo replied, "I can love none but my slain master. I owe you gratitude; but you caused prince Feki's death, and never can I look upon you without wishing to kill you. My best way to avoid such ingratitude, to reconcile my conflicting duties, is never to see you more; and thus do I insure it." As he spoke, he tore out his eyes and presented them to Yoritomo on a salver. The prince, struck with admiration, released him; and Kakekigo withdrew into retirement, where he founded the second order of the blind, the *Fekisado*. The superiors of these orders reside at Miyako, and appear to be subject alike to the *mikado*, and to the temple lords at Yedo.

Sinsyu is now divided into two principal sects: the *Yuitz*, who profess themselves strictly orthodox, admitting of no innovation; they are said to be few in number, and consist almost exclusively of the *kami nusi;* and Siebold doubts whether even their *Sinsyu* is quite pure: the other, the *Riobu Sintoo*, meaning two-sided *kami* worship, but which might perhaps be Englished by Eclectic *Sinsyu*, and is much modified, comprises the great body of *Sintoo*. Any explanation of this modification will be more intelligible after one of the co-existent religions—namely, Budhism—shall have been spoken of.

It might have been anticipated that a religion, upon which is thus essentially founded the sovereignty of the country, must for ever remain the intolerant, exclusive faith of Japan, unless superseded for the express purpose of openly and avowedly deposing the son of heaven. But two other religions co-exist, and have long co-existed, there with *Sinsyu*.

The first and chief of these is Budhism, the most widely diffused of all false creeds, as appears by an authentic estimate of their respective followers, in which we find, 252,000,000 Mohammedans, 111,000,000 believers in Brahma, and 315,000,000 Budhists. A very few words concerning this creed may help to explain its co-existence and actual blending with *Sinsyu*.

Budhism does not claim the antiquity, the cosmogonic dignity, or the self-creative origin of *Sinsyu*. Its founder, Sakya Sinha—called Syaka in Japan—was not a god, but a man, who, by his virtues and austerities, attaining to divine honors, was then named Budha, or the Sage, and founded a religion. His birth is placed at the earliest 2420, and at the latest, 543 years before the Christian

era. Since his death and deification, Budha is supposed to have been incarnate in some of his principal disciples, who are, like himself, deified and worshiped, in subordination, however, to the Supreme God, Budha Amida. Budhism is essentially idolatrous; and in other respects, its tenets and precepts differ from those of *Sinsyu*, chiefly by the doctrine of metempsychosis, whence the prohibition to take animal life, the theory of a future state, placing happiness in absorption into the divine essence, and punishment in the prolongation of individuality by revivification in man or the inferior animals; and by making the priesthood a distinct order in the state, bound to celibacy.

The Budhist somewhat hyper-philosophic theory of heaven does not appear to have been taught in Japan; and in the rest, there is evidently nothing very incompatible with *Sinsyu*. The Budhist bonze, who, after it had for five hundred years failed to gain a footing, established his faith in Japan A. D. 552, skillfully obviated objections, and enlisted national prejudices on his side. He represented either Ten-sio-dai-zin as having been an *avatar* or incarnation of Amida, or Budha of Ten-sio-dai-zin—which of the two does not seem certain—and a young boy, the eldest son of the reigning *mikado's* eldest son, as an *avatar* of some patron god. This flattering announcement obtained him the training of the boy, who, as a man, refused to accept the dignity of *mikado*,* although he took an active part in the government of his aunt, raised subsequently to that dignity. He founded several Budhist temples, and died a bonze in the principal of these temples.

Budhism was now fully established, and soon became blended with, thereby modifying, *Sinsyu*, thus forming the second sect, called *Riobu Sinsyu*. There are many other sects in which, on the other hand, Budhism is modified by *Sinsyu;* and these varieties have probably given rise to the inconsistencies and contradictions that frequently occur in the different accounts of *Sinsyu*. Further, Budhism itself is, in Japan, said to be divided into a high and pure mystic creed for the learned, and a gross idolatry for the vulgar. The *Yama-busi* hermits are Budhist monks, although, like the priests of the *Ikko-syu*, they are allowed to marry and to eat animal food.

The third Japanese religion is called *Sintoo*, meaning 'the way of philosophers;' and, although by all writers designated as a religion, far more resembles a philosophic creed, compatible with almost any faith, true or false. It consists merely of the moral doctrines taught by the Chinese Kung footsze (Confucius), and of some mystic notions touching the human soul—not very dissimilar to those of high Budhism—totally unconnected with any mythology or any religious rites.

Sintoo is said to have been not only adopted, immediately upon its introduction into Japan, by the wise and learned, but openly professed, accompanied by the rejection of *Sinsyu* mythology and worship, and by utter scorn for Budhist idolatry. But when the detestation of Christianity arose, some suspicions appear to have been conceived of *Sintoo*, as tending that way. Budhism was, on the contrary, especially favored, as a sort of bulwark against Christianity; and thenceforward every Japanese was required to have an idol in his house—some say a Budhist idol; others, the image of his patron *kami*. The last is the more probable view, as Dr. Von Siebold distinctly states that, at the present day, the lower

* Klaproth.

orders are Budhists; the higher orders, especially the wisest amongst them, secretly *Sintooists*, professing and respecting *Sinsyu*, avowedly despising Budhism; and all, *Sintooists* and Budhists alike, professed *Sintoo*.

Such is said to be the present state of religion in Japan. But the subject must not be closed without mentioning a story told by president Meylan, of a fourth religion, co-existing with these three, prior to the arrival of the first Christian missionaries. He says that about A. D. 50, a Brahminical sect was introduced into Japan, the doctrines of which were, the redemption of the world by the son of a virgin, who died to expiate the sins of men, thus insuring to them a joyful resurrection; and a trinity of immaterial persons, constituting one eternal, omnipotent God, the creator of all, to be adored as the source of all good and goodness.

The name of a Brahminical sect given to this faith cannot exclude the idea, as we read its tenets, that Christianity had even thus early reached Japan; and this is certainly possible through India. But it is to be observed, that neither Dr. Von Siebold, nor any other writer, names this religion; that Fischer, in his account of Japanese Budhism, states that the qualities of a beneficent creator are ascribed to Amida, and relates much as recorded of the life of Syaka, strangely resembling the gospel history of our Saviour, whilst the date assigned to the introduction of this supposed Brahminical sect pretty accurately coincides with that of the first unsuccessful attempt to introduce Budhism. Further, and lastly, whoever has read anything of Hindoo mythology must be well aware that the legends of the Brahmins afford much which may easily be turned into seemingly Christian doctrine. But whatever it were, this faith was too like Christianity to survive its fall, and has long since completely vanished.*

* [For a few additional particulars concerning the religious sects and creeds found among the Japanese, the reader is referred to an article in the second volume of the Repository, page 318. The statements there made correspond very well to those in this abstract of Siebold's notices. We add a few explanations of some of the terms used in both that article and this. *Sinsyu* is, according to Siebold's explanation, 神信, meaning the faith in gods or spirits; *sintoo* 神道 (*shin-taou* in China) or *kami no michi* as it is when translated into Japanese, and a mere synonime with it, strictly means not the 'way of the gods,' but the 'doctrine of the gods.' *Ama-terasu-oho-kami* are the native words for the four characters 天清大神 *Ten-sio-dai-zin*, (as they are written for us,) which mean the 'great god of the pure heavens.' The *gohei* are long strips of white paper, standing, we are told, instead of the spirit worshiped, just as the ancestral tablet stands for the ancestor whose name it bears.'

The Budhistic sects appear to be much more numerous than the Sintoo, and the priests are employed by all classes on occasions of burial and mourning, from which no doubt their influence is also great. Buddoo or Budtoo is 佛道 the doctrine of Budha or Amida. The *yama-busi* 山伏 are a class or sect, who, as their name is explained in a Japanese work, and as the Chinese characters also signify, hide themselves in the mountains. They are also called, (or perhaps more properly their tenets,) 修驗道 *syu-gen-doü*, practicing and investigating doctrine. The account goes on to state regarding the *yama-busi*, that "they keep their bodies in subjection and practice austerities, ascending high and dangerous mountains. They study heavenly principles, the doctrine of the eight diagrams *(hakke)*, chiromancy, the determination of good and bad luck, the

History of Japan.

Of the history of Japan, it is needless to trouble the reader with more than the few and far distant events out of which has grown, and upon which is based, the present condition of that empire of 3,850 islands, including uninhabitable rocks.

This may, however, be not inappositely introduced by a few words touching the name, which in Japanese is *Dai Nippon*, or 'Great Nippon'—a name of great dignity, and referring probably to the patronage, if not the birth, of the sun-goddess; the word *nitsu* signifying 'the sun,' and *pon*, or *fon*, 'origin;' and these, when compounded according to the Japanese rule, become Nippon, or Nifon. The largest island, upon which stands the Isye temple, be it remembered, bears the simple name of Nippon, without the *dai*, or 'great;' and hence it might be inferred that Nippon was the island originally fished up by Iza-na-gi-mikoto, rather than the smaller and less holy Kiusiu. The name *Japan* * is derived from the Chinese *Jih-pun*, 'origin of the sun.' Marco Polo calls the country *Zipangu* (not *Zipangri*, as most editions of his work have it), which is the Chinese *Jih-pun kwŏ*, or 'kingdom of the origin of the sun.'

The mythological or legendary portion of Japanese history has been sufficiently explained in the preceding portion of this paper—though it may be added, that the whole nation claims a descent from the *kami*—and what is deemed authentic history need only be adverted to here.

The authentic history of Japan began with the first mortal ruler, Zin-mo-ten-woŏ, whose name imports the 'Divine Conqueror.' Accordingly, Zin-mo-ten-woŏ did, it is said, conquer Nippon; and having done so, he there built him a *daïri*, or temple-palace, dedicated to the sun-goddess, and founded the sovereignty of the *mikado*. Whatever were his new origin—whether he was a son of the last terrestrial god, or, as Klaproth thinks, a Chinese warrior and invader—from him the *mikado*, even to this day, descend. His establishment in the absolute sovereignty of Dai Nippon is generally placed in the year 660 B. C.

For some centuries, the *mikado*, claiming to rule by divine right and inheritance, were indeed despotic sovereigns; and even after they had ceased to head their own armies, and intrusted the dangerous military command to sons and kinsmen, their power long remained undisputed and uncontroled. It was, perhaps, first and gradually weakened by a habit into which the *mikado* fell, of abdicating at so early an age, that they transferred the sovereignty to their sons while yet children; an evil the retired sovereign frequently strove to remedy, by governing for his young successor. At length, a *mikado*, who had married the daughter of a powerful prince, abdicated in favor of his three-year old son; and the ambitious grandfather of the infant *mikado* assumed the regency, placing the abdicated sovereign in confinement. A civil war ensued; during which, Yoritomo, one of the most celebrated and most important persons in Japanese history—who has been already incidentally mentioned, and was, seemingly, a distant scion of the *mikado* stock—first appeared upon the stage. He came forward as the champ-

mode of finding stolen things, and other such like sciences." The *yama-busi* wear a sword, and have a peculiar cap and neck strap to distinguish them. The explanation of the name *yama-busi*, given by Dr. Burger (vol. II., page 324) may also be correct, as 武, which means a soldier, is also called *busi*.]

* Klaproth

pion of the imprisoned ex-*mikado* against his usurping father-in-law.* The war lasted for several years, and in the course of those years occurred the incident in which originated one of the institutions of the blind. At length, Yoritomo triumphed, released the imprisoned father of the young *mikado*, and placed the regency in his hands; but the *fowo*, as he was called, held it only nominally, leaving the real power in the hands of Yoritomo, whom he created *sio i dai sio-goun*, 'generalissimo fighting against the barbarians.' The ex-*mikado* died, and, as lieutenant or deputy of the sovereign, Yoritomo virtually governed for twenty years. His power gradually acquired solidity and stability, and when he died he was succeeded in his title, dignity, and authority, by his son.

After this, a succession of infant *mikado* strengthened the power of the *sio-goun*, and their office soon became so decidedly hereditary, that the Annals begin to tell of abdicating *siogoun*, of infant *siogoun*, of rival heirs contending for the *siogounship*. Even during the life of Yoritomo's widow, this had advanced so far, that she, who had become a Budhist nun upon his decease, returned from her convent to govern for an infant *siogoun*. She retained the authority till her own death, and is called in the Annals of the *Daïri*, *ama siogoun*, or the nun *sio-goun*. She seems to be the only instance of a female *siogoun*. But still, if the actual authority were wielded by these generalissimos, all the apparent and much real power—amongst the rest, that of appointing or confirming his nominal vice-gerent, the *siogoun*—remained with the *mikado*. In this state, administered by an autocrat emperor and a sovereign deputy, the government of Japan continued until the latter half of the sixteenth century, the *siogoun* being then efficient and active rulers, not the secluded and magnificent puppets of a council of state that we have seen them at the present day.

It was during this phasis of the Japanese empire, that the Portuguese first appeared there; one of their vessels being driven by contrary winds from her intended course, and upon the then unknown coast of Japan. The occurrence is thus recorded by a national annalist, as translated by Siebold;—"Under the *mikado* Konaru and the *siogoun* Yosi-haru, in the twelfth year of the *Nengo Tenbun*, on the twenty-second day of the eighth month (October, 1543), a strange ship made the island Tanega sima,† near Koura, in the remote province Nisimura. The crew, about two hundred in number, had a singular appearance; their language was unintelligible, their native land unknown. On board was a Chinese, named Gohou, who understood writing; from him it was gathered that this was a *nan-ban* ship ('southern barbarian,' in the Japanese form of the Chinese words *nan-man*). On the 26th, this vessel was taken to Aku-oki harbor, on the northwest of the island; and Toki-taka, governor of Tanega sima, instituted a strict investigation concerning it, the Japanese bonze, Tsyu-syu-zu, acting as interpreter, by means of Chinese characters. On board the *nan-ban* ship were two commanders, Mura-

* Klaproth; and Titsingh's Japanese Annals of the Daïri.

† It has been said that *sima* means 'island;' whence it follows that Siebold's expression, "the island, Tanega sima," is tautological; but, in translating a language and speaking of a country so little known, such tautology could hardly be avoided at a less sacrifice than that of perspicuity. This remark is also applicable to many other terms used when speaking or writing of Japan, by which the native word that classifies, or explains the proper name has become incorporated with it. For instance, to say the bridge *Nippon-bas*, where *bas* (or *hasi*) means bridge, is, like Tanega sima I., tautological.

syukya and Krista-muta; they brought fire-arms, and first made the Japanese acquainted with shooting-arms, and the preparation of shooting-powder."

The Japanese have preserved portraits (and curious specimens of the graphic art they are) of Mura-syukya and Krista-muta, who are supposed to be Antonio Mota and Francesco Zeimoto, the first Portuguese known to have landed in Japan.

The Japanese were at this time a mercantile people, carrying on an active and lucrative commerce with, it is said, sixteen different countries. They gladly welcomed the strangers, who brought them new manufactures and new wares; they trafficked freely with them, and erelong even gave their daughters in marriage to such as settled amongst them. The Jesuit missionaries, who soon followed, were equally well received, and permitted to preach to the people without interruption. The extraordinary and rapid success of the Fathers has been already mentioned. Even at Miyako, in the vicinity of the *dairi*, if not in it, they boasted neophytes. These bright prospects were blighted by the civil war, which had seemed for a moment to promise the complete establishment of Christianity in Japan.

About the middle of the sixteenth century two brothers of the race of Yoritomo contended for the *siogounship;* the princes of the empire took part on either side, or against both, striving to make themselves independent; and civil war raged throughout Japan. In the course of it, both the rival brothers perished, and the vassal princes now contended for the vacant dignity.

The ablest and mightiest amongst them was Nobunaga, prince of Owari, the champion of one of the rival brothers so long as he lived. After the death of the claiment he supported, he set up for himself. Powerfully aided by the courage and talents of a low-born man, named Hide-yosi, who had attached himself to his service, and gradually gained his confidence, the prince of Owari triumphed over his opponents, and become *siogoun*, the *mikado* confirming to him a dignity that he felt himself unable to withhold. The new *siogoun* recompensed Hide-yosi's services by investing him with a high military office, and showed himself a warm friend to the Christians and the missionaries.

In process of time, Nobunaga was murdered by an aspirant usurper, who thus possessed himself of the *siogounship*. The murderer was shortly afterwards in his turn, murdered; and, amidst the confusion that ensued, Hide-yosi seized upon the generally coveted office. The *mikado* again, without hesitation, approved and confirmed Hide-yosi as *siogoun*, by his newly-assumed name of Taiko, or Taiko-sama, i. e. the lord Taiko.

Taiko retained upon the throne the energies and warlike spirit that had enabled him to ascend it; and he is still considered by the Japanese as nearly, if not quite, the greatest of their heroes. It was he who made the greatest progress in reducing the *mikado* to the mere shadow of a sovereign; with him originated the system, already described, as inthralling the princes of the empire; he subdued Corea, which had emancipated itself since its conquest by the empress Sin-gon-kwo-gon; and he had announced his intention of conquering China, when his career was arrested by death, at the age of sixty-three, in the year 1598. Taiko-sama's only son, Hide-yori was a child of six years old; and to him, upon his deathbed, he thought to secure the succession by marrying him to the granddaughter of Iyeyas (or as some write it, Yeye-yasu), the powerful prince of Mikawa, his own especial friend and counsellor, whom he had rewarded with three

additional principalities. He obtained from Iyeyas a solemn promise to procure the recognition of Hide-yori as *siogoun*, as soon as the boy should have completed his fifteenth year.

The death of Taiko-sama was the signal for the renewal by the vassal princes of their efforts to emancipate themselves from the yoke, nominally of the *mikado*, really of the *siogoun;* whilst the ambitious and treacherous Iyeyas, who had long aspired to the office he had promised to secure to his grand-daughter's husband, secretly fomented disorders so propitious to his designs. As regent for Hide-yori, he gradually extorted higher and higher titles from the *mikado;* at length, he demanded and obtained that of *siogoun*, and waged open war upon the ward to whom he was bound by so many ties, to whom he had sworn allegiance. Hide-yori, was supported by all the Japanese Christians, whose zeal in behalf of the son of the universally admired and regretted Taiko-sama was, to say the least, warmly approved and encouraged by the Jesuits; and the reverend Fathers had good cause to exert themselves strenuously on his side, independently even of any idea of the justice of his cause, since the young prince showed them so much favor, that they actually indulged the flattering hope of seeing him erelong openly profess Christianity, and, should he triumph, make it the established religion of Japan.

But, in 1615, Iyeyas besieged his grandchild's husband in Ohosaka castle, and took this, his rival's last remaining stronghold, as perfidiously, it is said, as he had gained the *siogounship*. Over the fate of Hide-yori a veil of mystery hangs. According to some accounts, after setting fire to the castle, when he found it betrayed into his enemy's hands, he perished in the flames; according to others, he effected his escape amidst the confusion caused by the conflagration, and made his way to the principal city of Satzuma, where his posterity is still believed to exist. It is certain that the princes of Satzuma are much courted by the *siogoun*, who seek their daughters as wives. The consort of the present *siogoun* is a Satzuma princess.

Iyeyas, who in the progress of his usurpation had successively taken the names of Daifu-sama and Ongonchio, had now only to secure the *siogounship* to himself and his posterity. For this purpose, he confirmed all the measures devised by Taiko-sama for insuring the fidelity of the princes, bestowed many confiscated principalities upon his own partisans and younger sons, and weakened all, as far as he could, by dismemberment. He deprived the *mikado* of even the little power that Taiko-sama had left him, reducing the absolute autocrat to the utter helplessness and complete irremediable dependence, which have been described as the present and actual condition of the son of heaven; and, finally, he proceeded to enforce the persecution of his rival's supporters, the native Christians and foreign missionaries, which Siebold decidedly ascribes to political, not religious, motives on the part of the new Japanese potentate; and which, in the reign of his successor, resulted in the system of exclusion and seclusion still followed in Japan.

Iyeyas, upon his death, was deified by the *mikado* under the name of Gongen-sama; and his policy has proved successful. His posterity still hold the *siogounship* in undisturbed tranquillity; and although evidently so degenerated from the energy and talent of their ancestor, that they have suffered the power to fall from their own hands into that of their ministers, the change is one which they perhaps feel as gratifying to their pride as to their indolence.

Every writer belonging to the Dutch factory, and therefore possessing the best attainable means of knowledge, affirms that rebellion has been prevented by the inthrallment of the princes, and that the empire has, since the quelling of the Arima insurrection, enjoyed profound peace, internal as well as external. Dr. Parker, in his little journal, tells us, indeed, that he was assured rebellion was everywhere raging; but when it is considered that he was hostilely driven away, without being suffered even to set foot on shore, little reliance can be placed upon such hearsay information. Were any further change to be anticipated for Japan, it might perhaps be that the hereditary prime-minister may play against the *siogoun* the game they played against the *mikado;* abandon Yedo to the generalissimo, as Miyako is abandoned to the son of heaven, and establish elsewhere a third court of the vicegerent's vicegerent, the governor of the empire.*

* [Two articles in the sixth volume of the Repository, pages 460 and 553, contain additional particulars concerning the history of Japan during the entire century (1540—1640) when its ports were open, its princes striving for supremacy and independence, and its internal polity undergoing the revolution which has for two centuries since been so strictly maintained. Dr. Parker's sources of information were probably as little to be depended upon as is stated above; and the three shipwrecked men, who arrived in Macao in February last, confirm the declaration of the Dutch that peace has generally existed throughout the empire; but they add that at the time, Dr. Parker was in the coast (1837), and subsequently, famines have been so severe in some parts as to lead the suffering people to commit many excesses. If any inference can be drawn from the nature of Japanese politico-religious education, the close espionage maintained by the government over all classes in society, and the feebleness of purpose which such popish domination over all the powers of the intellect naturally produces, we should say that there was little prospect of any change in the internal or external policy of the country. Causes for change must come from without; nor, judging from the changes now going on in Asia, do we think that the opinion, that even the exclusive policy of the sea-girt empire of the *siogoun* will give way before the progress of events, is at all chimerical; and that this too will take place long before another two centuries have rolled away, perhaps even before this one is completed.]

ART. IV. *Biographical notice of Măng tsze, or Mencius, the Chinese philosopher.* Translated for the Repository from the French of Rémusat.

MANG tsze, who during his life was called Măng Ko, and by the early missionaries, Mencius, is considered as the first of Chinese philosphers, after Confucius. He was born at the beginning of the fourth century before Jesus Christ, in the city of Tsow, at this moment a dependency of Yenchow foo, in the province of Shantung. His father, Keĭh Kung-e, descended from a certain Măngsun, whose prodigal administration incurred the censure of Confucius, was originally of the country of Choo, but established in that of Chin.

He died a short time after the birth of his son, and left the guardianship of the boy to his widow Chang she.

The care that this prudent and attentive mother took to educate her son, has been cited as a model for all virtuous parents. The house she occupied was near that of a butcher: she observed that at the first cry of the animals that were being slaughtered, the little Măng Ko ran to be present at the sight, and that on his return he sought to imitate what he had seen. Fearful that his heart might become hardened, and be accustomed to the sight of blood, she removed to another house which was in the neighborhood of a cemetery. The relations of those who were buried there, came often to weep upon their graves, and make the customary libations. Mencius soon took pleasure in these ceremonies, and amused himself in imitating them. This was a new subject of uneasiness to Chang she: she feared that her son might come to consider as a jest what is of all things the most serious, and that he would acquire a habit of performing with levity, and as a matter of routine merely, ceremonies which demand the most exact attention and respect. Again, therefore she anxiously changed her dwelling, and went to live in the city, opposite to a school, where Măng Ko found examples the most worthy of imitation, and soon began to profit by them. I should not have spoken of this trifling anecdote, but for the allusion which the Chinese constantly make to it, in the proverb so often quoted: 'Măng tsze's mother was particular about her neighbors.'

Măng tsze did not fail to practice those virtues, which the Chinese suppose to be inseparably connected with the study of belles-lettres. He devoted himself early to the classics, and by the progress which he made in the right understanding of these venerated books, he was thought worthy to become one of the diciples of Tsze sze, the grandson and not unworthy imitator of Confucius himself. When he was perfectly versed in that moral philosophy, which the Chinese call, par excellence, "the Doctrine," he made a tender of his services to Seuen wang, the king of Tse: but not succeeding in obtaining employment from him, he next went to Hwuy wang, king of Leäng, or of Wei; for at this time, the country of Kaefung foo, in Honan, constituted a little state which was known by these two names. This prince gave a cordial welcome to Mencius, but took no particular pains, as the philosopher would have wished, to profit by his instructions.

Mencius' views of antiquity appeared to him, perhaps not without reason, to be of a nature not applicable to the present moment. The men to whom were committed the administration of the different provin-

ces into which China was at that time divided, were not capable of restoring tranquillity to the empire, continually disturbed by leagues, divisions, and intestine wars. For them, the true science was the art of war. Mencius might well boast to them of the government and the virtues of Yaou, of Shun, and of the founders of the three first dynasties; but perpetual wars broke out on every side, and extending themselves wherever he went, destroyed the good effect of his teaching, and thwarted all his plans. At length, convinced of the impossibility of doing any good to princes such as these, he returned to his own country; and there, in concert with Wan-chang, and others of his disciples, he employed himself in arranging the Book of Odes, and the Shoo King, following in this the example of Confucius, and anxious to execute the task in the spirit of the great philosopher. He composed also, at this time, the work in chapters which bears his name. He died about 314 years before Christ, aged 84 years.

The book of which I have just spoken is Mencius' chief claim to reputation: always united to the three works on morals which contain the exposition of the doctrine of Confucius, it forms with these, what is distinguishingly called the *Sze Shoo*, or the Four Books. It is of itself longer than the other three united, nor is it less esteemed, or less worthy of being read. In the words of a Chinese author; 'Mencius has gathered in the heritage of Confucius, developed his principles, as Confucius did those of Wán wang, of Woo wang, and of Chow kung; but at his own death no one was found to do the like for him. Not one of those who came after him can be compared with him, not even Seun tsze, and Yang tsze.' I will not transcribe, even briefly, the pompous eulogies which this author, and a hundred others, have emulously bestowed on our philosopher. Let it suffice to say, that by unanimous consent he has been honored with the title of *A Shing*, which signifies, the Second Saint, Confucius being regarded as the first. He has also been honored, by public act, with the title of Holy Prince of the Country of Tsow; and in the great temple of the literati, they pay him the same honors as to Confucius. A portion of this distinction, according to Chinese custom, has been transmitted to the descendants of Mencius, who bear the title of Masters of the Traditions concerning the classic Books, in the imperial academy of Hanlin.

The kind of merit which has procured for Mencius so great celebrity, would not be regarded as of much value in the eyes of Europeans; but he has others which, if his book were adequately translated, would procure him favor. His style, less dignified and less

concise than that of the prince of letters, is equally noble, more embellished, and more elegant. The form of dialogue which he has retained in his philosophic conversations with the great personages of his time, admits of more variety than we can expect to find in the apothegms and the maxims of Confucius. Their philosophy also differs equally in character. Confucius is always grave and even austere; he elevates the good, of whom he draws an ideal portrait, and speaks of the bad only with cold condemnation. Mencius, with the same love of virtue, seems to feel for vice contempt, rather than horror; which he attacks with the force of reason, and of ridicule. His style of argument is like the irony of Socrates. He contests nothing directly with his adversaries; but while he grants their premises, he seeks to draw from them consequences the most absurd, which cover his opponents with confusion. He does not spare the great, nor the princes of his time, who often pretended to consult him only that they might have an opportunity of boasting of themselves, and of obtaining the praises which they conceived to be their due. Nothing could be more cutting than the answers he made them on these occasions; nothing in short more opposed to that character for servility and baseness which a too common prejudice attributes to eastern nations, and especially to the Chinese. Mencius resembled Aristippus in nothing; but rather Diogenes, though with more dignity and decency. At times we are tempted to condemn a vivacity which almost amounts to harshness; but we forgive it, when we find it inspired only by a zeal for the public good.

The king of Wei, one of those princes whose dissensions and continual wars desolated China at this time, detailed complacently to Mencius the pains he took to make his people happy, and expressed his astonishment that his little kingdom was not more flourishing nor more populous than those of his neighbors. 'Prince,' said the philosopher, 'you love war; permit me to draw a comparison from thence: two armies are in presence; the charge is sounded, the battle begins, one of the parties is conquered; half its soldiers have fled an hundred paces, the other half has stopped at fifty. Will the last have any right to mock at those who have fled further than themselves?'

'No,' said the king, 'they have equally taken flight, and the same disgrace must attend them both.'

'Prince,' says Mencius quickly, 'cease then to boast of your efforts as greater than your neighbors. You have all deserved the same reproach, and not one has a right to take credit to himself over another.' Pursuing then his bitter interrogations, he asked, 'Is

there a difference, oh king! between killing a man with a club, or with a sword?'

'No,' said the prince.

'Between him who kills with the sword, or destroys by an inhuman tyranny?'

'No,' again replies the prince.

'Well!' said Mencius, 'your kitchens are incumbered with food; your studs are full of horses; while your subjects, with emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields or the deserts. What is this, but to breed animals to prey on men? and what is the difference between destroying them by the sword, or by unfeeling conduct? If we detest those savage animals which mutually tear and devour each other, how much more should we abhor a prince, who, instead of being a father to his people, does not hesitate to bring up animals to destroy them. What kind of father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for!'

'I have heard,' said the king of Tse, one day, 'that the old king Wăn wang had a park of seven leagues in extent: can it be true?'

'Nothing is more true,' said Mencius.

'It was,' replied the prince, 'an unwarranted extent.'

'And yet,' said Mencius, 'the subjects of Wăn wang thought this park too small.'

'My park,' said the prince, 'is only four leagues, and my people complain of it as too large. Why this difference?'

'Prince,' replied Mencius, 'the park of Wăn wang was of seven leagues; but it was there that all who wanted grass or wood went to seek it, as well as game. The park was common to the people and the prince. Had they not reason therefore to find it small? When I entered your dominions, I inquired what was particularly forbidden there, and was told of an inclosure beyond the frontiers, of four leagues in extent, wherein whoever should kill a stag, should be punished as if he had slain a man. This park of four leagues, therefore, is like a vast pit in the centre of your estates. Are the people wrong to find it too large?'

We need not hesitate to borrow from the conversations of Mencius other passages fitted to give us a just idea of his work, since they afford us, at the same time, details of his life, and a type of his character; and it would be impossible to describe him better than he has done himself in his book. 'The man who has lost his wife; the

woman bereaved of her husband; the old man who has no children; the orphan who has seen his parents die: these,' said Mencius one day to the same prince, 'in all your kingdom are the most unhappy. They have none to whom they can tell their sorrows, or who will listen to their grief; and therefore, Wăn wang, extending to all the blessings of a good government, yet acknowledged the higher claims of these four classes of unhappy persons: as we find it expressed in the Book of Odes: '*The rich can escape from the common suffering, but how great should be our compassion for the isolated, who have no resource!*' '

'The saying is a noble one!' exclaimed the king.

'Prince,' replied Mencius instantly, 'if you find it so noble, why not conform your conduct to it? One of your subjects, O king! being about to leave for the kingdom of Tsew, intrusted his wife and children to a friend; but on his return he found that they had been left to suffer the pains of hunger and cold: what ought he, then, to do?'

'Reject, entirely, so false a friend!' answered the king of Tse.

'If the higher functionaries were unequal to their duty; what would you do?'

'Deprive them of their rank.'

'And if your own kingdom is not well governed, what then?'

The king turned from left to right, and spake of other things. Sometime after this, Mencius speaking to the same prince, said, 'it is not the the ancient forests of a country which do it honor; but its families devoted for many generations to the duties of the magistracy. O king! in all your service there are none such; those whom you yesterday raised to honor, what are they to-day?'

'In what way,' replied the king, 'can I know beforehand that they are without virtue, and remove them?'

'In raising a sage to the highest dignities of the state,' replied the philosopher, 'a king acts only as he is of necessity bound to do. But to put a man of obscure condition above the nobles of his kingdom, or one of his remote kindred over princes more nearly connected with him, demands most careful deliberation. Do his courtiers unite in speaking of a man as wise: let him distrust them. If all the magistrates of his kingdom concur in the same assurance, let him not rest satisfied with their testimony. But if his subjects confirm the story, then let him convince himself; and if he finds the individual is indeed a sage, let him raise him to office and honor. So also, if all the courtiers would oppose his placing confidence in a minister, let him not give heed to them; and if all the magistrates are of this

opinion, let him be deaf to their solicitations; but if the people unite in the same request, then let him examine the object of their ill-will, and if guilty, remove him. In short, if all the courtiers think that a minister should suffer death, the prince must not content himself with their opinion merely. If all the high officers entertain the same sentiment, still he must not yield to their convictions; but if *the whole people declare* that such a man is unfit to live, then the prince, inquiring himself, and being satisfied that the charge is true, must condemn the guilty to death: in such a case, we may say that the people are his judge. In acting thus, a prince becomes the parent of his subjects.' It is impossible to attribute more importance, to that which in our own times and country is called *public opinion.*

But Mencius goes further in the following passage, in which his zeal for the good of the people calls forth an apology, such as we did not expect to find in a Chinese work. The king of Tse, inquiring of the philosopher, respecting events which took place in periods already remote, spoke to him of the last prince of the Heä dynasty, who was dethroned by Chingtang, and of the last prince of the Shang dynasty, put to death by Woo wang the founder of the third, 'are these things true?' said he to Mencius.

'History vouches for them,' replied he.

'A subject put his sovereign to death! Can it be?'

'The true rebel,' retorted Mencius, 'is he who insults humanity. The true robber, he who is guilty of injustice. A rebel or a robber is a simple individual; what was Chow but such? and in him the individual was punished, and not the prince.'

Mencius did not often give way to this tone of bitterness, but his replies are commonly full of vivacity and energy, and sometimes his language has met with disapprobation.

We are told that Hungwoo, the founder of the Ming dynasty, was one day reading Mencius, and lighted on this passage: 'The prince looks on his subjects as the ground beneath his feet, or as grains of mustard-seed, of no account: his subjects, in return, look on him as a robber, and an enemy.' These expressions shocked the new emperor. 'It is not thus,' said he, 'that kings should be spoken of. He who has given utterance to such language is not worthy to share the honors which are rendered to the wise Confucius. Let Mencius be degraded, and let his name be stricken from the temple of the prince of letters! Let no one dare to remonstrate with me on this, or to transmit any memorial on the subject, until they shall have first pierced with arrows him who has prepared them."

This decree threw men of letters into consternation. One of their number, named Tseën-tang, president of one of the supreme courts, resolved to sacrifice himself for the honor of Mencius. He drew up a memorial, in which, after quoting the passage entire, and explaining the true sense in which it should be understood, he described the empire such as it was in the time of Mencius, and the deplorable condition to which petty tyrants had reduced it by their incessant wars with one another, and all against the lawful authority of the princes of the Chow dynasty.

'It is of this sort of sovereigns,' said he in conclusion, 'that Mencius has spoken, and not of the son of Heaven. What, after so many centuries, shall it now be imputed to him as a crime? I die, since such is the command; but posterity will hallow my death.' After having drawn up this appeal, and made ready his coffin, Tseën-tang repaired to the palace, and being arrived at the outer gates: 'I come,' said he to the guards, 'to present a petition in favor of Mencius; here is my memorial;' and then exposing his breast, added, 'strike, I know your orders.' Instantly one of the guards wounds him with an arrow, and taking the petition, transmits it to the emperor, who had already been informed of what had happened. The emperor read the appeal attentively, and approved or feigned to approve it. He gave orders to heal the wound which Tseën-tang had received; and decreed that the name of Mencius should remain in possession of all the honors he had enjoyed. I have thought it proper to relate this anecdote as showing at the same time the fanaticism of the class of men of letters, and the veneration which attends the name of our philosopher.

His book being, as I have said, an integral part of the Four Books, must be learned entire by those who submit to the examinations and aspire to literary honors. It is, of course, one of those which has been most often reprinted. Thousands of editions exist, with and without commentaries. Numberless men of letters have devoted themselves to elucidating and explaining it: it has twice been translated into Mantchou; and the last version, revised by the emperor Keënlung, forms, with the text, three of the six volumes of which the Mantchou-Chinese copy of the Four Books in the Royal Library is composed. Father Noel has included Mencius in the Latin translation that he has made of "The six classic Books of the Chinese empire," but we look in vain in this translation for any of those qualities which we have remarked in the style of Mencius; and the meaning is too often lost in a verbose and fatiguing paraphrase.

Thus this author, who of all Chinese writers is, possibly, the most calculated to please Europeans, is one of those who have been the least read and admired.

There is a biographical notice of Mencius in the Sze Ke of Szema Tseën; and some particulars, literary and bibliographical about his works, in the 184th book of the Library of Ma Twanlin. Father Du Halde has given a copious analysis of Mencius; and we have some details about his life in the memoirs of the missionaries. J. B. Carpzou has written a meagre dissertation on Mencius, which consists only of passages taken from Noel, and is unworthy of notice. A work, every way remarkable, is the beautiful Chinese and Latin edition of Mencius by Stanislas Julien, since it required not merely a study of the text of Mencius, but of all the commentaries of this author which have reached Europe. (For a more extended notice of this translation, see page 222 of this volume.)

ART. V. *Topographical Account of Chusan; its territorial divisions, population, productions, climate, &c., &c.*

TINGHAE, under the Chinese rule, forms a *heën*, or district, having the town of the same name for its chief town and seat of government. This is what by Du Halde, and other European writers, is called a city of the *third* order: the two superior orders being *chow* and *foo*—(or *tcheou* and *fou*),—words that do not, however, properly distinguish the cities and towns, but rather the territorial divisions which are under the jurisdiction of such cities and towns. A *chow* contains, sometimes, several *heën* subordinate to it; at other times it does not: a *foo* always comprises several *heën*, and frequently also one or two of such *chow* as have no subordinate *heën* within their precincts. By regarding these last *chow* as nowise different from the *heën*, and the others (those that have jurisdiction over several subordinate *heën*) as answering to the *foo**, we may confine to two names the distinctions of the more marked territorial divisions:—the higher of these we may call *prefectures* or *departments;* and each prefecture will contain a number of *districts*, as many sometimes as ten, twelve, or even more.

* They differ only in the number and gradation of officers, and the consequent expense of establishments.

Tinghae heën is one of these districts. It is subject to the prefecture of *Ningpo foo;* Chinhae *heën*, at the mouth of the river of Ningpo, is another district in the same prefecture.

The *heën* is the smallest division of territory in which the presiding officer is invested with all the powers of government. This officer is called a *cheheën*, i. e. 'knower of the district.' His powers and position relatively to the high officers of the provincial government resemble, in a great measure, those of magistrates over districts in India; and he has hence often been called a *magistrate.* The territory under him is frequently declared by Chinese writers to be analogous to the states or kingdoms of former days. And in accordance with this view of it, the actual "knower" of a district has under him clerks in the six several departments, of administration, revenue, civil and religious rites, war, justice, and public works, into which the business of the general national government is divided. To no officer of subordinate rank are these general powers given. The magistrate's district is, however, subdivided into portions, under officers of police at times, otherwise under village elders. The duties of these parties consist chiefly in the preservation of the peace, and the collection of revenue. In addition, there is generally in each subdivision of the district a *tepaou*, or "protector (or insurer) of the country," a person held responsible for all disturbances and crimes committed within his beat. The village elders are called by various names, in different parts of the empire, and are much more recognized by the government in some parts than in others. The police officer, with powers for collection of the revenue, above spoken of, is generally called *seun keën* (巡撿) i. e. officers who "go around" and "examine," and the divisions of country under them are called *sze* (司); another common designation of divisions of country subordinate to a *heën* is *chwang* (庄). The primary sense of this word being a farmstead, it has been employed probably with a special reference to the collection of revenue. And thus in each *chwang* are to be found—besides the officers of police, the village elders, and the responsible *tepaou* or constables—sundry officers subordinate to the collectors of revenue, who are at times military men, but in general men looking forward to a place on the civil list.

With these explanations premised, it will be more easy to understand the following brief remarks respecting the district of Tinghae and its divisions.

Chusan, the largest of the cluster or archipelago of islands to which it gives its name, is but a part of the district of Tinghae. The

heën, or district, includes also all the islands to the southward as far as the Kewshan islands, and all to the northward of the group, except a few of the most northerly ones which belong to the next province. The position of the town of Tinghae is in lat. 30° 0′ 20″ north, and long. 122° 5′ 18″ east; the island is 51½ miles in circumference, and 20¾ miles long; the greatest breadth is 10½ miles, and the narrowest 6 miles; the direction of the island is from northwest to southeast. The general aspect, and that of all the neighboring islands and coasts, is ridges of lofty hills, very steep and occasionally running into peaks. These ranges of hills inclose beautiful and fertile vallies; some of those in the interior of the island, are almost completely sheltered by the hills, but the greater number run from the interior towards the sea. In passing around the island, the various vallies are seen to good advantage; all the larger ones have a stream of water running through them, which are sometimes honored by the name of rivers, though none of them possess a depth of water sufficient for large boats more than a mile and a half from the shore.

The mouths of those vallies that are open to the sea appear, without exception, to have a retaining wall or bound running along the beach, so as to make the valley behind an alluvial plain of more or less extent; in that, for instance, in which Tinghae is situated, the bound is fully two miles long, and the valley runs up into the gorge of the hills at least three miles in some parts, but this varies according to the slope of the hills. These retaining walls have sluices for regulating the quantity of water which flows from all the subordinate ravines. The plain is intersected by canals navigable for small boats, and consists principally of paddy fields, though here and there occur patches of brinjal, maize, and beans. Up the slopes of the hills, in every spot capable of cultivation, sweet potatoes, yams, or some other vegetable is grown; on those parts where the soil is unfit for general cultivation, a sort of dwarfish fir is planted for fuel.

In traversing the island, and ascending some of the higher ridges, cultivation is found to be carried even to the summit, in every spot where the rock is covered with earth. It would appear that much more rice is produced than can be wanted for the inhabitants; the surplus is either directly exported, or distilled into the spirit called samshoo; when the island was occupied, immense stores of this spirit ready for exportation were found in the city; in fact the chief trade of Chusan seems to have been in this article.

Timber trees are scarce, nor are fruit-trees plentiful; the timber for building, whether for houses or junks, is principally fir, and comes

from the central provinces of China. Charcoal is plentiful and cheap, and mineral coal is brought in small quantities from the mainland, but appeared not to be of very good quality. The horned cattle are evidently few; nor are there many goats, and, so far as could be learned, no sheep; but hogs are numerous, as also are geese, ducks, and fowls. Fish at first was brought only in small quantities, but afterwards the market was abundantly supplied.

The roads which intersect the island are paved footpaths passing in every direction across the lowest parts of the ridges, and are in many places steep and difficult of ascent. There are no wheel-carriages of any description, so that all goods, even the most weighty articles, are transported by men.

Great diversity of opinion exists regarding the population of the island. The official reports to the native government give 40,000 families or houses; and, allowing five individuals to each, (and this is perhaps by no means too large an allowance,) the population would be 200,000. From all that was seen of the number of people in the large villages, this estimate will probably be found to be lower than the actual number.

This district is divided into 34 *chwang*,—18 are upon the chief island or Chusan,—and 16 include all the islands of any consequence subordinate to it. Pooto forms an exception, being free from all imposts, and under the direction of a chief priest or abbot residing in the principal temple. He possesses the island, and a few others to the south of it, as the property of the monasteries, paying no revenue, and only being in penal matters under the control of the magistrate of Tinghae.

The *chwang*, or divisions, on Chusan, are composed chiefly of large valleys, and are hence called *aou*. Each has one or more streams running through it, and affording means of irrigation; and every large valley is separated from its neighbors by hills surrounding it on three sides, leaving only one side open to the sea. To this, there are two exceptions, namely of two inland valleys, one communicating with a more southerly, the other with a more northerly, one. There are also two or three *chwang* that comprise *two* large valleys, with a communication between the two through a gap in the hills.

The sixteen *chwang* under which the subordinate islands are ranged are here briefly mentioned.

1–3. Kintang (or Silver island), comprising three *chwang*.

4. Tsihtsze (Tsatsu or Blackwall island).

5–6. Taeseay (or Tygosan), divided into two *chwang*.

7. Taouhwa, west of the Sarah Galley channel.

8. Tăngfoo (Tingboo) in nearly the same part of the archipelago.

9–10. Luhwang or Lowang island, divided into two *chwang*.

11. Heäche, comprising also several islands between Lowang and the Great Chusan.

12. Sewshan, or Lan-Sew shan (the two islands called Sheppey).

13. Changpih, or Fisher's island.

14–15. Taeshan, or Large island, near the northern extremity of the archipelago, divided into two *chwang*.

16. Changtoo, a long island to the northeastward of Sheppey.

Pooto, with Chookeä tseën (or Chuttatham) and other small islands, are under the jurisdiction of a priest.

The eighteen *chwang* of the chief island of Chusan are,

1. The town itself, with its southern suburb called Taoutow.

2. Yungtung, the large valley within which the town is situated.

3–6. Eastward of Yungtung, are four, namely; Wooseay, Tung aou, Loohwa or Loo-Poo, and To aou.

7–13. On the northern side of the island, are six; viz. Tachen (facing northeastward), Petan, Pihtseuen (or Pejuen), Kanlan, Ma aou, Seaousha, and Tasha.

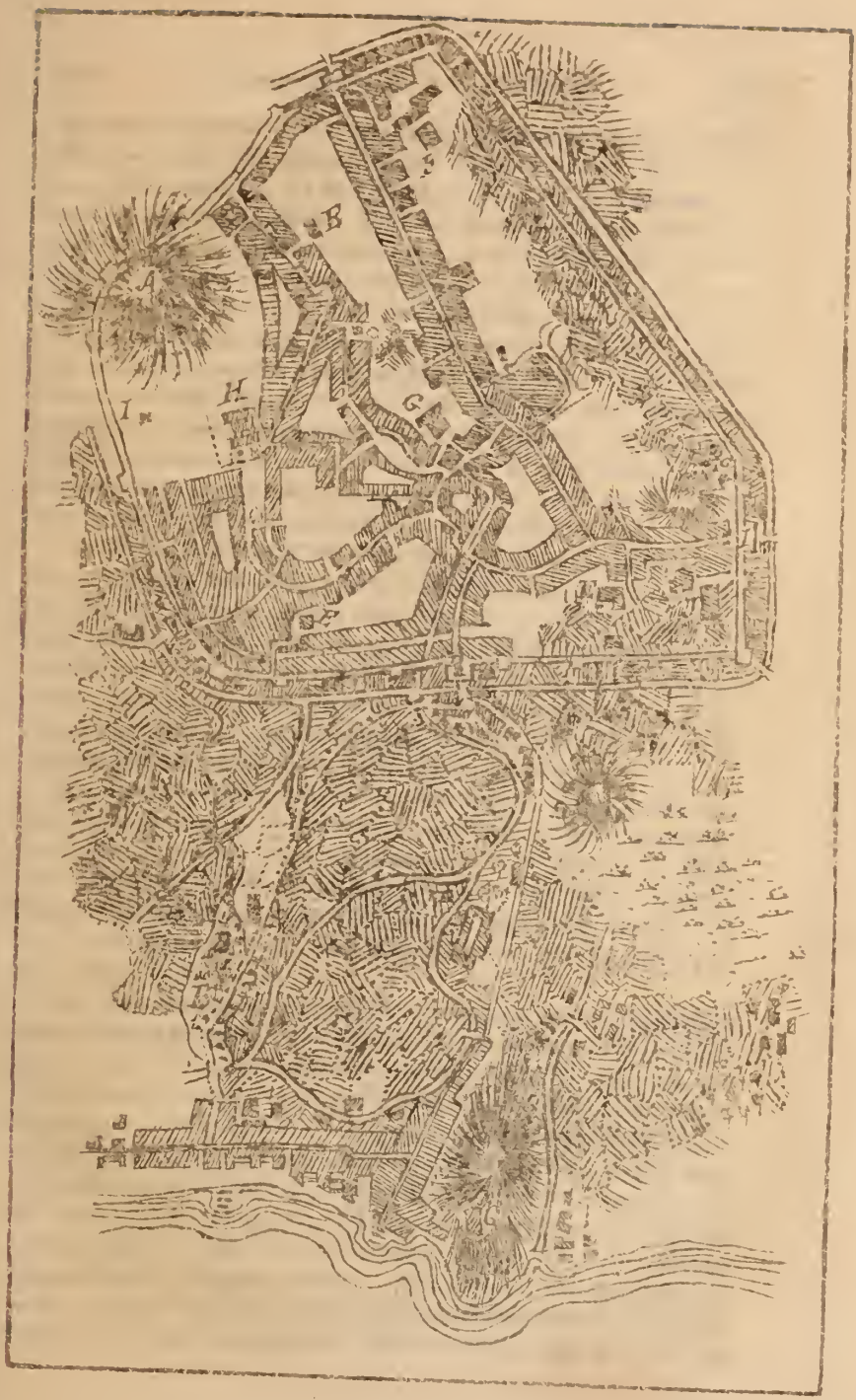
14–15. On the west side, Sinkong (also called Chinting), and Tszewei or Tsevi.

16. On the southwest, or westward from Yungtung and the town, Yentsang, off which is the outer harbor, where large ships lie.

17–18. Two inland valleys, Chaeho, on the north of Yentsang, and Kaousëë on the south of Pihtseuen. These eighteen *chwang* are here briefly described in the same order.

1. *Ching chwang* 城庄, which comprises the town, or 定海縣城 *Tinghae heën ching*, the city of the district of Tinghae, is situated in the valley of Yungtung, about half a mile from the beach. Whether or not the ditch and walls form the limit of this division does not appear. The city is of an irregular pentagonal form, about 1200 yards in extreme length from north to south, and 1000 yards in average breadth.* It is surrounded by a wall of $2\frac{3}{4}$ miles in length, having 4

* References to reconnoitering survey of the town and suburbs of Chusan, taken during the week after the occupation, by captain Anstruther, and lieuts. Little and Cadell of the artillery. A. Encampment of the 26th Cameronians. B. Camp of the artillery, Sappers and Miners, and Bengal Volunteers. C. Pagoda hill, the head-quarters of the 18th Royal Irish. D. Main guard. E. Arsenal. F. Pay office. G. Chief magistrate's. H. Brigadier Burrell's. I. Guard chiefly in the joss houses. J. A large pawnbroker's establishment (*Madras Artillery Record*, from which the accompanying plate is taken.)


A
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gates, each supported by an outer gate, and defenses at right angles to the inner gate, and distant from it about 20 yards. The wall is about 18 feet high and 15 feet thick, surmounted by a parapet of 4 feet high and 2 feet thick. This wall is surrounded on those sides where it looks on the rice fields by a canal running parallel to it, about 30 yards distant, the interval being, as all the flat land is, occupied with rice grounds. The southern face of the wall runs due east and west 1000 yards, nearly in the centre of which is a gateway, and at very irregular intervals five towers, each 8 yards square. From the eastern end of this, the wall turns due north 350 yards. In this face is another gateway and two of the towers just described; from the northern point of this face, the wall runs nearly straight 950 yards to the northwest, defended by three small towers, one of these being the extreme northern point of the city.

The fourth face, about 700 yards long, is crooked and irregular, with a gateway and three towers. At 200 yards from the western end, the line of wall ascends a steep hill, on the top of which is a large bastion. A fifth side, 800 yards long, joins this bastion to the western end of the southern face, and completes the wall. The hill spoken of above, as partly inclosed by the northwest angle, is a spur from a high peak of the surrounding hills, due west from the northwest bastion, and slopes down to the angle of the city.

The steeets are all roughly paved with granite, having sewers running down the centre, covered with large slabs of the same stone; these sewers except, when cleansed, are at all times very offensive, especially in the narrow streets which are much crowded. None of the streets are more than 20 feet wide, and generally do not exceed 12 or 15 feet. The houses are low, and the great majority of them built of wood.

The city possesses no large gardens or squares, but a considerable extent of open ground on the eastern side is devoted to the cultivation of rice. The canal, which nearly surrounds the city, sends a large branch through a water-gate near the southern gate, which, dividing into many branches, traverses the greater part of the city in all directions. These branches form several large pools of foul stagnant water into which every description of filth was thrown; and the street sewers also opening into the canals, rendered the latter extremely offensive, and, during the warm weather, caused a most unpleasant smell throughout the city. Added to this source of malaria, great numbers of large jars were placed at the corners of most of the treets, and in all vacant spaces, which were filled with a fermenting

mass of animal and vegetable offal gathered from the streets, and preserved for manuring the fields in the neighborhood; as may be supposed in some of these places the stench was dreadful.

No very exact account of the population of the city can be given, but it may be estimated at from 25,000 to 30,000, before the arrival of the British force there; but not more than 10,000 ever returned during the occupation of the place.

At the distance of 800 yards from the southern gate of the city is Pagoda hill, an eminence 150 or 200 feet high, which commands the city and harbor. The hill, in its greatest length from north to south, is 500 yards at the base with a breadth of 200 yards; a canal skirts its eastern face. On its southern slope is a roomy and commodious temple. The southern descent is steep and rocky directly down to the beach.

The sea-port town or suburb 大衙頭 *Ta Taoutow* is a street of 900 yards long, running due west of the Pagoda hill. It is intersected by numerous lanes of 100 yards long leading to the various jetties, and at the foot of the Pagoda hill is a square landing-place well faced with stone, measuring 55 yards long by 20 yards broad. It is also paved and flagged, and is the point at which the troops first landed. Nearly the whole of this suburb is composed of shops and stores. There were also one or two extensive samshoo manufactories and some large paddy stores, and several well stocked timber yards. This sea-port or trading town is probably attached to the city division, a number of paddy fields and vegetable beds intervene between the two.

2. Yungtung 甬東 (an ancient name originally pertaining to Ningpo). This valley, in which the city is situated, is of considerable extent, and stretches far to the eastward, and incloses a range of hills. The southern portion of the eastern ridge, and the spurs or offsets from these inclosed hills make several subordinate vallies which open into the larger one. That portion of the valley which particularly belongs to the city is almost surrounded on three sides by hills, the harbor is the southern bound; it is about 4 miles long and 3 broad. This valley is wholly occupied by rice fields, except a few patches for brinjal, sweet potatoes, millet, and buckwheat.

One large stream runs through the valley from the eastward and falls into the sea; near the east gate, and about 1¼ mile from the sea, there is a large sluice which dams up the water, so that in rainy weather a large quantity is collected here which overflows and thus inundates a great portion of the valley. This sluice is the nearest

point to the city, which heavy laden boats can reach, and hence it is a spot of considerable importance; there is a substantial stone bridge over the stream, and several shops and other buildings near at hand. At the mouth of the stream is a tolerably good landing-place, to which the Ningpo boats come in great numbers to all hours of the day, when the tide permits, (for at low tide the bed of the stream as far as the sluice is always dry); hence this is a place of much bustle. A respectable house of entertainment for the travelers who pass to and fro, is in the vicinity, with its sign at the side of the door, giving notice that all customary viands are procurable there. About a quarter of a mile above the sluice, the stream divides into two main branches, one running to the east, and the other to the northward, and just beyond the separation, the streams are crossed by two handsome stone bridges. The span of one is formed by long slabs of stone with a central support, the other consists of a well spanned large arch, formed of stones hollowed on the inner and outer faces to the slopes required.

The other branches of the stream are crossed by smaller bridges, some flat, others formed by flat stones, the upper one slightly overlapping the lower, to the top of the arch; one or two are also made with the wedge-like stones used in European bridges, but here there is nothing like a keystone, at the point of junction of the two sides. Great pains are taken at the sluice to dam up the water, and throw it over the flat land, so that the greatest part of the surface is usually covered with water, and the whole face of the country is very damp and muddy, rendering it at all times impossible to walk across the fields with comfort. Passengers must confine themselves to the causewys, which though narrow, not more than 3 or 4 feet wide, are kept in good order and well paved with granite; indeed were the foot paths not made with slabs of stone or well paved, they would be completely washed away during the heavy rains.

The passes in this *chwang* are Heaoufung ling (曉峯嶺) over the west Beacon Hill, into Yentsang; Maou ling (茅嶺) near the head of a small tributary valley,—leading to the point of junction of Chaeho and Yentsang. Tsing ling (青嶺), directly north of the town, leading into the tributary valley just named: Chaeho ling,—(頑河嶺) eastward of north from the town, and hid from it by a hilly spur,—leading into Chaeho and so directly across the island to Ma aou: Yătan ling (鴨蛋嶺), a low pass, leading into Pihtseuen, probably the shortest road to the sea on the north side:

Tungkaou ling (東高嶺), leading into Pihtseuen, and the inland valley of Kaouseĕ: Tangkeën (唐鑑), and (沈公) Shinkung ling, leading into Kaouseĕ from a long tributary valley northeastward from the town: Hwangtoo ling (黃土) leading into Wooseay and Sekeĭh ling (西磧) leading into the lesser valley before mentioned, which is called Yang aou (洋墺).

Saddle Hill (Shwangke tseën 雙髻尖) is a very marked highland on the north.

3, 4. Woo seay (吳榭) and Tung aou (洞墺) are conterminous valleys. The former reaches to the sea only at its southwest corner; the latter overlaps it, and lies between it and the sea, along the rest of its southern boundary,—the two being separated only by a stream and embankment. Wooseay seems also at some portion of its northwestern boundary, to join its fields to those of Yungtung, no hill intervening. On the southwest, hills separate the two. It seems to consist of one principal and one lesser valley, besides four still smaller valleys on the west and north, nearly surrounded by hills. The road into Wooseay from Yungtung seems to be over the Sekeĭh ling into Yang aou (洋墺), by which road the small western valley of (青墺) Tsing aou is reached; thence over the Woopoo (五步) ling, across a second valley, over the Yew ling 油嶺, into the principal, which is also the most easterly, valley. The second road continues in a south-easterly direction into Tung aou: and it branches off northeastward over the Wan ling (萬嶺), then through a small valley, and again across the Shinkang ling (深坑), into Kaouseĕ.

There is much land in cultivation and of varying quality. For this, and for several valleys that are to follow, we have at present little beyond written Chinese authority of a rather old date.

Tung aou consists of two valleys, a northern and a southern, and several smaller tributary ones. The high peak of Hwangyang tseën, (黃楊尖) apparently the highest on the island, distinguishes it. No hills intervene between it and Wooseay on the northeast. Shakang ling (沙崗) leads into Tachen: there does not appear to be any pass directly into Kaouseĕ; eastward the Changkeä ling 張家嶺 leads into Loohwa.

Its fields are numerous, but not very fertile. There seems to be a considerable quantity of salt prepared here.

5. Loohwa 盧花 is divided into two principal valleys, Poo aou, and Loohwa proper: and hence it is called Loopoo sometimes: a number of short hilly spurs give to each principal valley several tributary

ones; Loohwa proper counts six or seven such. Its soil is good, and its fields fertile: adjoining To aou on the southeast, without any hills to divide them, a very great extent of level ground, completely under cultivation, may be seen from the northern heights. The character of this part of the country is, bare heights, with partial culture, and a few stunted firs, overtopping richly cultured plains. The tallow tree is not, however, uncommon, and honey is to be found. The Ta ling (荅嶺) on the north leads into Tachen; the Se aou (西墺) ling, on the northeast, into To aou.

The sharp peak of Tingleäng tseën (頂凉尖) distinguishes it.

6. To aou 舵墺 bears much the same character as Loohwa. Beyond its eastern hills is the channel of Pooto, (蓮花洋) and at their foot on the seaside, two small valleys. The principal valley is to the west, adjoining Loohwa: between it and the eastern hills is a small valley attached to the little trading town of Singkeä moon (沈家門) or Shinkeä mun, so named from the channel which forms its harbor. There are several other small valleys on the seashore. The fields are represented as being far from fruitful. This place was formerly the station of a police officer, (seunkeën): many of the inhabitants of Shinkeä mun are Fuhkeën people.

7. Tachen (大展), on the east side of the island, seems to be more hilly than any other of the valleys open to the sea,—if it is allowable to judge from the Chinese maps; for the opportunity has not been afforded for speaking from personal observation. Seven or eight hilly spurs running into the principal valley inclose as many small tributary valleys. The fields are represented as very unfruitful. It has communication, over passes, with Loohwa, with Tung aou, and with Pihtan.

8. Pihtan 北墠, at the north-east corner of the island, is as little known as Tachen. It consists of two valleys, Seaouchen, formerly attached to Tachen,—and the proper valley of Pihtan. Its fields are represented as rather fertile. It has the inland valley of Kaouseĕ on its south. The islands known by the name of Lan-Sew shan (闌秀山), and in the old European maps as Sheppey island, lie opposite its northern coast at a short distance. Its communications with adjoining valleys are entirely over hill-passes, one leading into Tachen, one into Pihtseuen, and one or two into Kaouseĕ.

9. Pihtseuen (白泉). This is an extensive and rather important valley. There are two passes into it from the valley of Yungtung; it receives the waters of the inland valley Kaouseĕ, and it is only by the

hilly *nucleus*, (so to speak), which the pass out of Ma aou crosses, that it is separated from the other inland valley of Chacho. Its fields are extensive and fertile; it carries on some little trade; and its shores produce some salt. There are a number of small tributary valleys. The landing is easy for Chinese boats when the tide is not very low. It is moderately wooded in some parts.

10. Kaouseĕ (皐涘) is an inland valley, nearly surrounded by hills, but opening towards the northwĕst into the valley of Pĭhtseuen. Its fields are few, and do not produce very abundantly. What the character of the higher ground on the hill sides is, must be learned from personal experience. Its direct communication with Yungtung is over the Tungkaou ling.

11. Kanlan (干礹 or 磵礹) appears to be a small valley compared with most of the others; it is wider however inland, than on its seaward face. There appears to be a nucleus of hills north of Yungtung, south of Ma aou, and between the two inland valleys of Chacho and Kaouseĕ, on the west and east. The pass through this nucleus is from Ma aou, very gradually rising for a long distance, under the name of (平石) Pingshih ling, "the low stone pass," till it reaches the summit of 長青嶺 Changtsing ling, when it descends into Chacho, and reascends the Chacho ling, north of the town of Tinghae. A branch from the Pingshih ling leads off eastward into Kanlan. There is also a pass directly from Ma aou, not far from the seashore.

12. Ma aou (馬墺) is a very extensive valley lying nearly due north from the town of Tinghae. The character of the hilly country lying between Yungtung and Ma aou has just been alluded to. This hilly country presents little besides barren granite and grass, except near the banks of a stream which runs parallel with the Pingshih ling road nearly all the way till it reaches the elevation of the Changtsing ling. At the southern extremity of Ma aou, the hill sides are well clothed with wood, chiefly firs and cedars. The valley is almost unbroken by hills, the land very flat, producing good crops, the water deep, and, as the chief point of intercourse with the large island Taeshan (岱山), the place possesses some trade, and a very large village.

13. Seaousha has communication with Ma aou through a gap in the hill near the sea, and over a hill-pass near its southern limits. It communicates with Tasha both by a hill-pass and a sea-side road. With the inland valley Chacho, and with Singkong, it communicates by hill passes; communication with Tszewei also exists, that valley

running up into a narrow neck called 狹門 Keämun or Kameng. Nearly opposite to it is the fine island of Changpĭh shan 長白山 or Fisher's island. It is very populous: but its fields, though numerous are not considered fertile. The hills on its southern side are well clothed with wood, especially the fir, the bamboo, and the tallow tree. It is considered as good pasture ground for cattle. The pass into Singkong is very beautifully wooded.

14. Tasha aou (大沙). A hilly district, with no very wide vallies, but several rather long ones communicating the one with the other. It is regarded as a poor and unfruitful land, but appears to be well wooded. Changpĭh shan is directly opposite to it. Passes from it lead into Seaousha, and into both portions of the division of Singkong.

15. Singkong (岑港) or Singting (岭碇), the latter name being derived from the district comprising two perfectly distinct vallies of considerable size, Tingche or Tingtse (碇齒) and Singkong or Chinkeäng proper. There are also two very fine vallies of smaller size. The northern one is not known from personal observation; but the southern one is a beautiful valley stretching between the hills for a length of three or four miles; it is well cultivated, abounding in sweet potatoes, in the native cotton, and in the tallow tree, bamboo, and firs. The island lying off Singkong, called Teaoushan (釣山) forms a channel, and a good and perfectly secure anchorage during the northerly monsoon. There are some granite quarries both on the external islands and on the chief Chusan itself. Blackwall island or Tsĭhtsze (冊子) lies off the coast of Singkong. There are several passes into the next southern valley Tszewei. Singkong was the station of a *seunkeën* police officer, and a place of trade.

16. Tszewei (紫微) is a wide valley, richly cultivated with rice, sweet potatoes, and other vegetables. It is divided by a hilly spur running nearly east and west. It has two passes into Seaousha, two into Chaeho, and one, the Sekaou ling (西高嶺) into Yentsang. It is the nearest point for communication with the main. The Hwangshwuy yang (橫水洋) forms a channel between it and Kintang (金塘,) or Silver island. It is pretty well wooded.

17. Yentsang (鹽倉) is the valley opposite to which the men-of-war have been lying. The inland valley of Chaeho opens into it, and sends its waters through it to the sea. Its rice fields are considered fertile, and in some parts it is well wooded

18. Chaeho, (頰河) has been so often mentioned in speaking of the vallies all around, that nothing more need be said here of its communications. It is well wooded, and moderately fertile.

Note. In the Sailing Directions for the Chusan Archipelago, commencing at page 251, in our last number are the following errata, which owing to circumstances could not be corrected while the sheets were going through the press.

On page 253, line 35 from top, for *or* read *of;* p. 260, l. 25, for *line* read *coast;* l. 33, for *eastern* read *eastward;* p. 262, l. 21, for *or* read *on;* l. 33, erase *not;* p. 263, l. 6, for *by* read *of;* p. 264, l. 19, for *it lies* read *which is;* l. 25 for 0.5 read 5; p. 265, l. 8, for *extreme* read *entrance;* l. 9, for $1\frac{1}{4}$ read $2\frac{1}{4}$; l. 35, $1\frac{1}{4}$ read $1\frac{1}{2}$; p. 270, lines 15 and 16, the punctuation should be thus: . . with many villages; near to its eastern extreme the hills, &c.; l. 22, for *lies* read *lie;* p. 271, l. 38, for 2 read *a;* p. 272, l. 26, for *and* Kwan shan, read Kwan shan *lies.*

N. B. The latitudes and longitudes in the article are given in degrees, minutes, and *decimals,* instead of degrees, minutes, and seconds. On p. 278, the latitude of the east islet of Chookeä tseën should be 29° 51′ 7 instead of 29° 5′ 7″.

ART. VI. *Notices of the bombardment of Canton by the British forces under sir Hugh Gough, on the 25th of May,* 1841.

THE bombardment of the city, and some of the events connected with it, were noticed in our last number; the further details there promised we now proceed to lay before our readers. It had been agreed, as they will remenber, that no military preparations were to be made by the Chinese, while the trade of the port was to be allowed to proceed at usual. These terms, on which the city was spared, were simple and explicit. However, not long after the arrival of the new governor Ke Kung, and the principal commissioner Yihshan, a difference of opinion was found to exist among the high officers at Canton. The advocates for war gained the ascendant; and plans accordingly were framed, and preparations made for attempting, by one grand movement, to effect the entire destruction of the 'rebellious English.'

Rebellious—so the Chinese term them; and it is worthy of remark, that such indeed they are, according to the statutes of the imperial court. The name of Great Britain is enrolled in the Ta Tsing Hwuy Teën, among the states that are tributary to China. National honor, and the rights of supremacy, therefore, are deeply concerned in this contest. Reproof and remonstrances have all failed, and the

impiety of the rebels has attained to such a degree, that nothing but their blood can appease the wrath of offended heaven, whose vice-gerent has resolved no longer to exercise mercy towards his disobedient subjects. This is not an exaggerated view of the case, as it appears in the eyes of the Chinese. The emperor, in maintaining the honor and rights bequeathed to him by heaven, has already issued his decree for an entire and indiscriminate extermination; and this the high officers are sworn to execute. The promises of Yangfang and Eleäng, to abstain from hostilities, were to be observed no further than was necessary for purposes of deception, in keeping from public view the preparations going on to fulfill the imperial will. While promising to abstain from hostilities, these officers engaged with the other authorities, in erecting new batteries, in reärming old ones, and in collecting an immense flotilla of war and fire-boats—all of which, at the proper time and at the points most convenient, were to be put in requisition. Complete success in these deceitful purposes was to be the sure and triumphant result. As the advantages were to be great, no expense was to be spared. With such high anticipations, these officers deceived both themselves and their adherents. The better to carry out their plans for destruction, both the native inhabitants and the foreign merchants at Canton, were assured by repeated proclamations, that their properties and their persons should be protected in perfect safety. These solemn assurances, made in the most public manner under the seals of the imperial commissioners and of the principal and subordinate authorities of the city, were repeated until the very day on which their 'combined attacks' were to be made.

Thus, by the Chinese, the terms of the armistice were broken both in their letter and spirit. When duly called upon to return to the conditions of their agreement, and to remove the guns with which they had been reärming their batteries, they refused compliance. This conduct left but one course open for the British officers. The commander-in-chief of H. B. M.'s forces was not long in bringing them in from the outer waters, while the foreign merchants were advised by captain Elliot, then in Canton, to prepare for an early withdrawal from the provincial city.

Before sunset on Friday night, May 21st, captain Elliot had embarked, the guard had been withdrawn, and no British merchants (as such) remained in the factories. The business and bustle of the day closing in as the darkness of the evening came on, no signs of immediate hostilities were visible. Everything and all apparently

were quiet. Yihshan, supposing the victory would be certain and easy, had determined to take the lion by surprise. The second watch of the night had not closed, ere his operations commenced. The Modeste was then at anchor west from the factories, and at that point where the fort at Shameën nearly due north was within the range of gunshot. The Pylades, Algerine, and Nemesis were some rods further to the southward and eastward. The cutter Louisa, and the Aurora a private schooner, were at anchor in front of the factories. The Alligator was at her old anchorage near Howqua's fort, three or four miles east of the city.

It is not quite certain, whether the Chinese officers had selected this day as a fortunate moment for putting in operation their hostile forces, or whether they were induced to anticipate the hour of attack, finding as they did that their designs had been detected. There are those who pretend to affirm that many of the Chinese, and even the prefect of the city, were not aware the attack was to be made that night. We are constrained to think far otherwise, for many persons in the city have assured us that early on the morning of the 21st they were apprised of the intended attack.

The Western fort, or *Se paoutae*, situated about a mile beyond the factories on the north bank of the river, is a small square piece of work, built of stone and brick, and had recently been lined with a great number of sand bags. Directly in front of it, one small sand battery had been quite recently thrown up, and also a second one on a projecting point a few yards further to the east. In this last battery was one very large gun, weighing 8000 catties, with a 10 inch bore. Some of the other pieces were large and well made. In command of these works Yihshan had placed Twan Yungfuh (段永福) a brave veteran officer from Szechuen, with a detachment of picked men. On the river beyond the fort were collected more than two hundred fire-vessels of various sizes.

It was from this quarter, and by these forces, that the 'combined attack' was commenced. Eight or ten of these boats, chained together two and two, filled with combustibles, and well manned with 'water braves,' or naval militia, bore down in disguise upon the English ships. This was at 10 o'clock, P. M., and near the ebb of the tide. When within a few yards of the Modeste, the advanced ship, being hailed by the sentry on the forecastle, these boats were simultaneously set on fire, and almost instantly wrapped in a blaze. This bold onset was promptly warded off, with some hazard, but no serious damage. The water braves were so near the Modeste when they

abandoned their fire-ships for their small boats, that some of them drifting alongside were shot down by the musquetry from the ship's deck. In concert with the movements of these fire-vessels, the guns in the batteries at the Western fort opened on the ships. Other batteries, imitating them, commenced firing on the Louisa and Aurora. By the light of the burning boats, a large number of other similar craft were seen under sail, intending no doubt to have followed the first ones, had they taken effect. At nearly the same hour, the Alligator was menaced by similar boats brought up the river with the first flood tide. They also made a second attempt by fire-boats from the Honam shore, to burn the Modeste, which, however, with the other vessels and the Louisa and Aurora, succeeded in keeping them at bay, and in maintaining a safe position in the Macao passage during the night. The principal damage caused by all these operations was the destruction of some houses which were set on fire by one of the burning boats. The Chinese kept up their fire at intervals during the whole night.

Soon after it was light on Saturday morning, the Modeste with the other vessels, moved up and silenced the guns in the batteries at the Western fort. A great many round shot were thrown into the suburbs all about above and below the batteries. During the cannonading, a fire broke out, which spread nearly a hundred rods, destroying many poor and a few very valuable houses.

The guns in the batteries having been silenced, the Goddess of Vengeance turned her head up the river. Of the scenes that followed the Chinese give most amusing accounts. Of the whole flotilla of boats, more than 200 in number, about one half were destroyed in the course of three or four hours, and the remainder had either been abandoned, run on shore, or had disappeared in some of the shallow creeks. In the midst of the flotilla, the Chinese had prepared some gun-boats or floating batteries, furnished with a few heavy guns, which had they been properly served might have made sad havoc. As it was, however, they did no harm. The Nemesis returned from her trip decked with Chinese flags and banners, and her crew habited in the coats and caps of those who had fled.

While this part of the scene was being enacted on the river, Yih-shan sent 2000 of his troops to search the factories for guns. These men entered the Creek, Dutch, and English factories, comprising some fifteen or twenty suits of rooms—the whole of which were ransacked and everything in them destroyed or carried off. Not a door, not a window, not a lock, not a hinge, was spared. Officers having

loaded their horses with goods, woolens, &c.,—were seen trudging off with their booty into the city. In the course of the morning, the rabble joined the soldiery in their strife for plunder. And it was not till near evening, when, Yihshan's troops having been recalled, the Kwangchow foo and Nanhae heën appeared at the head of their police and dispersed the mob; having done this, they intrusted the custody of the pillaged factories to the care of armed coolies under the supervision of the hong merchants.

Sometime in the course of this day captain Elliot issued the following proclamation to the people of Canton.

No. 1.

"It is well known to all the people of Canton, that the city and the whole trade of the province have twice been spared by the high officers of Great Britain, in recollection of the long and peaceful intercourse which has subsisted between them and the western nations. But now it is already ascertained that the three high commissioners have violated the agreement lately entered into with the British officers, by arming one of the forts, given up to them on the distinct assurance, that no guns should be put there, till all the difficulties were settled between the two nations. And it is further known to the English officers that fresh troops are constantly poured into the city from the other provinces, and that secret preparations are in progress to attack the British forces who are the real protectors of the city. Let the people remember the hour of battle, and consider whether they owe the safety of their lives and properties, to the wisdom and valour of the commissioners from the court, and the troops of the other provinces, or to the forbearance of the British officers. The troops of the other provinces are no more than scourges to the good and industrious inhabitants, and if they are suffered to remain in Canton they will draw down destruction upon the city, and upon the wealth of the whole province. It is now therefore plainly proclaimed to the people of the province of Canton, that if the commissioners and all the other troops have not departed from the city (with an understanding that they shall immediately leave the province) within twelve hours, the high officers of the English nation will be obliged to withdraw their protection from the city, and take military possession of it, confiscating all the property to the queen of England. But if the commissioners and their troops do indeed retire within the period indicated, it will still be possible to enter into arrangements with the high officers of the province; prudent men acquainted with the foreign character, mindful of the lives and property of the people, and responsible to the emperor for their safety. The commissioners have no property at stake in Canton, and care nothing for the prosperity of the province, but desire only to make reports which may serve their interests at court. The troops they have brought with them are anxious for trouble and confusion, that they may plunder the city, enriched by the foreign trade. Let the people of Canton, as one man, call for the departure of the commissioners and their troops, and by these means it will still be possible to save the city and the whole province from the miseries of war. At Canton, the 22d day of May, 1841."

On Monday the 24th, the necessary reconnoitering having been made, and the forces having arrived in the Macao passage two or three miles from the city, the movements for a combined attack on Canton commenced.

At noon the royal salute was fired, it being the anniversary of queen Victoria's birthday. Soon after this, the Sulphur proceeded up the north branch of the river, towards Neshing and Tsangpoo, at

which latter place the debarkation of the troops was to be effected; the Nimrod and Pylades took up their position opposite the batteries at Shameen; while the Hyacinth, Modeste, Cruizer, Columbine, and Algerine, having moved up to the head of the Macao Passage, rounded the point of Honam, and anchored in front of the factories, the Algerine at a later hour taking up her berth before a heavy sand battery between the Dutch and French follies. At about 3 o'clock, P. M., the Atalanta came in, and the Cameronians, under major Pratt, disembarked in the garden of the British consulate. The Chinese now opened their fire from every point where they could bring their guns to bear upon the ships. They also put in motion some more fire-vessels, which drifting across the river, got on shore near the hongs a few rods east of the factories, where the flames communicated to the suburbs, causing no small damage ere they could be extinguished. During the remainder of the afternoon, the fighting was kept up by the Chinese with much fortitude, they sometimes engaging hand to hand with the parties that landed to dismantle their batteries and spike their guns. The Nimrod and Algerine, in particular, were exposed to a direct fire. In addition to the cannonading, the fire which had broken out along the north bank of the river increased the excitement and alarm among the Chinese, and drew their attention away from the movements of the land force.

Thus far had we written, when a "Brief account of the capture of the heights and forts above the city of Canton, &c., &c.; by an eye-witness," was laid on our table. This shall appear in our next; and we close this article with the following documents, extracted from the Hongkong Gazette.

No. 2.

By Charles Elliot, &c., &c., &c. Proclamation to the people of Canton.

Let all the people of Canton understand that they may return and continue their pursuits, in peaceful security whilst the high officers are faithfully fulfilling their engagements. The recent hostilities in this province have been against the will of the high British officers, and are attributable to the breach of faith and violence of the imperial commissioners. For although the general measures against the imperial court will not be relaxed till full justice be done, assuredly there never would have been any disturbance of the people of Canton and this province, unless it had been provoked by the misconduct of the imperial commissioners. What else have the imperial commissioners done in this province than to injure the dignity of the imperial court by a violation of their pledges under their seals, and to occasion grief and loss to tens of thousands of innocent people? When the commissioners and all the other troops save those of the province have departed, the people of Canton will once more enjoy peace and security. At Canton, this 3d day of June, 1841

No. 3. PUBLIC NOTICE TO HER MAJESTY'S SUBJECTS.

The perfidy of the imperial commissioners having induced a course of brilliant

operations by land and water, placing H. M. forces in commanding positions over the walls of Canton, the authorities on the 27th ultimo made overtures for the prevention of further hostilities, upon which the following terms were granted to them:

"1st. It is required that the three imperial commissioners and all the troops, other than those of the province, quit the city within six days, and proceed to a distance of upwards of 60 miles.

"2d. Six millions of dollars to be paid in one week, for the use of the crown of England, counting from the 27th of May, one million payable before sunset of the said 27th of May.

"3d. For the present, British troops to remain in their actual positions; no additional preparations on either side. If the whole sum agreed upon be not paid within seven days, it shall be increased to seven millions. If not within 14 days, to eight millions. If not within 20 days, to nine millions. When the whole is paid, all the British forces to return without the Bocca Tigris, and Wangtong and all fortified places within the river to be restored, but not to be rearmed, till affairs are settled between the two nations.

"4th. Losses occasioned by the destruction of the factories, and of the Spanish brig 'Bilbaino,' to be paid within one week.

"5th. It is required that the Kwangchow foo shall produce full powers to conclude these arrangements on the part of the three commissioners, the governor, the general of the garrison, and the fooyuen, bearing their excellencies' seals.

"Agreed to." Seal of the Kwangchow foo.

An extensive evacuation of troops having taken place from the city, with their arms, but without display of banners, and five millions of dollars being paid up, and securities taken for the remainder, her majesty's forces have retired from their positions over the city. The places to be restored will be delivered up, as soon as the departure of the two chief imperial commissioners has been ascertained, and officially reported by the officer left in command before Canton. In this brief campaign of less than ten days, a resolute night *attempt* to destroy the ships of war by fire and other means has been repelled: a flotilla of upwards of 100 sail of armed and fire-vessels has been destroyed; a line of works mounting upwards of sixty pieces of artillery has been carried; and by an unsurpassable combination of masterly disposition, ardor, and constancy, a small British force (moved through a country presenting excessive difficulty, in the face of a numerous army,) wrested from the enemy, in the short space of 8 hours, a line of fortified and steep heights, protected by a well-sustained fire from the city wall, and dislodged a heavy and menacing mass of troops from a strong encampment on the left of their position. The whole course and results of these most remarkable and admirably executed operations, will reflect lasting honor upon the distinguished officers under whose command they have been achieved, and upon all arms of the force taking part in the success. CHARLES ELLIOT,

Her Majesty's Plenipotentiary.

No. 4.

The following translation is from a Chinese document purporting to be the substance of a report from the commissioner and general-in-chief, Yihshan, to his imperial master.

On the 29th of May, 1841, a memorial was forwarded to Peking, at the rate of 600 *le* a day, extra express. The tenor of it was as follows:

"Your majesty's minister, since the time of his arrival in Canton, seeing that Woochung, Tahwang-kaou, and Funghwang kong (First-Bar, Macao passage fort, and Swallows'-nest battery) had all been lost, has been engaged, in concert with the joint-commissioners, Lungwan and Yangfang in forming, defenses along the whole shore-line. At Neishing (northwest of the city), at the stone fort, at Wongsha (in the western suburb), at the landing opposite the Tsinghae gate (south of the city), at the grove of the temple of Hungwoo, on Wongsha and Eeshamee (alluvial islets to the eastward), &c., &c., guns were planted, and bands of men and officers were stationed. They were fenced round with double lines of sand-bags, supported by beams of wood and heaps of stones and shot; and to these were added pits dug in the ground to enable the soldiers to screen themselves from the enemy's fire. Everywhere, too, at the foot of the fortified

posts, sand-bags were placed, rendering all most firm and complete. Your minister, accompanied by his colleagues, and attended by his soldiery, went round about all sides of the city, making the proper defensive arrangements. In addition to all this, a Fuhkeën militia corps and a naval militia corps were formed; and rafts were prepared, and launched, and straw collected, ready to make an attack by water.

"On the night of the 21st of May, then, a great battle was fought with the foreigners off the western fort, when they were attacked by a combined movement with fire and cannon. Five foreign boats were instantly burned; and two of the foreign guns having been destroyed, and two ships' masts shot away, they forthwith retired. At the fifth watch your minister was on the point of leading on the troops to put them all to the sword, when suddenly the foreign vessels were reinforced by the arrival of sixteen ships, eight steam vessels, and more than eighty boats; all of which pushed on together. In consequence of having fought hard throughout the night, the troops were weary and fatigued; and the guns too were few. Nevertheless, the guns were fired several tens of times in rapid succession; but the foreign ships being strong, and withal so numerous, they could not be driven back. In fine, continuing to advance, they made a sudden rush, and landed near the city, and then marched straight up to the forts flanking the great and little northern gates, and possessed themselves thereof. They now attacked the city upon three sides;—wildly flew their arrows about; on all sides fell their cannon balls; the houses of the people were in all directions on fire; and the soldiery had no place whereon to stand. By the burning of the houses, and the disabling of guns, the artillery was rendered ineffectual; and troops of all arms, including officers of rank, also suffered loss in wounded (the precise extent of which has not yet been distinctly ascertained); this condition of things compelled all to retire within the walls of the city. A whole people, weeping and wailing, sending up loud cries to heaven, choked every pathway; and earnestly did they beg that peaceful arrangements should be entered into. Your minister, as he looked upon them, lost all heart; and bowing to their desires, he went to the city wall to ask the foreigners what they wanted. They all said, that the price of the opium they had delivered up, amounting to several millions of taels, had not yet been given to them: and they earnestly wished that a million of taels of silver might be granted to them, when they would immediately call in their forces and retire without the Bocca Tigris; they had nothing else to ask for,—and all the people would thus be left in their ordinary state of quiet. Inquiring of them regarding Hongkong, if they would give it back, they answered that it had been given to them by the minister Keshen, and that of its being so given they possessed documentary evidence.

"Your minister, calling to mind that the city had been so frequently troubled and endangered, that the whole people were as dead men,—thought it right temporarily to accede to and promise their requests. In turning the matter over again and again, in his mind, it seems to your minister, that for a solitary city thus to stand all the brunt of battle is utterly destructive of its prosperity: and that in such a position the grand army can find no opportunity for displaying its strength: he deemed, therefore, that it was his undoubted duty, to draw the enemy forth without the Bocca Tigris; and then to renew all the fortifications, and seek another occasion for attacking and destroying them at Hongkong, and thus to restore the ancient territory.

"He has to beg that he and his colleagues may be delivered over to the Board, for punishment of their offenses; and also, that Ke Kung, Eleäng, and the other high officers, may be subjected to a scrutinizing inquiry.

"Respectfully he presents this report of the circumstances under which he yielded to the intreaties of the people, that he should make peaceful arrangements: with trembling awe he does it, conscious that he lacks understanding, and is most guilty. A respectful memorial."

The following proclamation, bearing date June 1st, 1841, was issued at Canton by Chinese officers, in order to preserve from injury the graves of those foreigners who had fallen in the attack on the heights in the rear of the city.

No. 5.

Chang, Twan, and Chang, brigadiers in command of divisions,—forming the committee of superintendence of military concerns of the force serving in Kwang-tung,—issue this proclamation. Whereas, the square fort was recently in the occupation of the English foreigners; and now that those foreigners have been left buried near to the fort: it is hereby forbidden that any of the adjoining inhabitants, or of the soldiery or militia, or any others, loiter idly about such places, or attempt to dig up the bodies of the said foreigners there interred. Should any willfully disobey, and venture to dig up and disinter such bodies, no sooner shall they be discovered and apprehended, than they shall receive such punishment as shall be then determined. Not the slightest indulgence shall be shown. To this end clear proclamation is hereby made: each should with implicit submission obey. Be there no opposition. A special proclamation. The above is for general information. Taoukwang, 21st year, 4th month, 12th day. [1st June, 1841.]

No. 6.

GENERAL ORDERS.

Ship Marion, June 5th, 1841.

The operations before Canton having now closed, major-general Hugh Gough feels the highest gratification in recording that every individual of the force, native as well as European, gallantly and zealously did their duty. The major-general further desires to record his thanks to officers commanding brigades and corps, and heads of departments, for their able assistance.

To major-general Burrell, commanding right brigade, supported by lieutenant-colonel Adams, commanding 18th regiment, and captain Ellis, commanding royal marines: To captain Bourchier, H. M. ship Blonde, commanding the naval brigade, aided by captain Maitland H. M. ship Wellesley, and captain Barlow, H. M. ship Nimrod, commanding battalions: He offers his best acknowledgments.

It was the first time, that sir Hugh Gough had had the honor to command a body of seamen, and the whole conduct of captain Bourchier's brigade was such, that it will always be matter of proud recollection to the major-general to have had it under his orders on the occasion.

To lieutenant-colonel Morris, commanding the left brigade, seconded by major Stephens commanding 49th regiment, and major Blythe who commanded that corps, during the latter part of the day: To captain Duff commanding 37th M. N. I., and captain Mee, commanding Bengal volunteers: to major Pratt, commanding 26th Cameronians; to captain Knowles, commanding the Artillery brigade, captain Anstruther, commanding Madras Artillery, and captain Cotton, field engineer: To all the general and personal staff, the major-general's best thanks are due for the zealous support he has received from them.

Having thus expressed his sense of the services of officers commanding brigades and corps, and heads of departments, sir Hugh Gough has no less pleasure in noticing the praiseworthy conduct of the sailors and soldiers under his command; during eight days that the force was on shore, there were but two cases of drunkenness, and the soldiers of the 49th, having found a quantity of samshoo in the village they had taken, brought it to their officers and broke the vessels in their presence. It is by conduct such as this that the sailor and soldier secure the confidence of their officers, and that their gallantry in action remains untarnished.

Discipline is as indispensible to success as courage, and the major-general has the satisfaction to find that the trust which he reposed in the force under his command has been fully justified.

Sir Hugh Gough feels that such results are only produced by the attention of all to their duty in their several capacities, and he requests that his sentiments and approval may be made known to the officers of every grade, and to the non-commissioned officers and soldiers, by their respective commanders, and that captain Bourchier will be pleased to convey them to the officers, petty officers, and seamen that composed his brigade.

By order, (Signed) ARMINE S. H. MOUNTAIN,
Lieutenant-colonel, and deputy adjutant-general.

ART. VII. *Journal of Occurrences: results of the war; cannibalism: payment of ransom; the people arming; Yihshan's and Lungwan's departure from the city; withdrawal of the British forces; port of Hongkong proclaimed free; sale of lands; Mr. Johnston appointed governor; death of sir H. Le Fleming Senhouse; new plenipotentiary; charges against Keshen; second movement of the British forces to the north.*

THE course of events here, since the return from Chusan of H. B. M.'s plenipotentiaries last November, has been singular enough. On the part of the Chinese the losses have been great. More than a score of their forts have been dismantled or destroyed; hundreds of vessels sunk or burned; upwards of a thousand cannon rendered unservicable. These are a part only of their sufferings. The losses occasioned by moving families and effects from Canton must be computed by millions, while not less than a thousand houses, with great quantities of goods, &c., have been reduced to ashes. Government and the native merchants have been the principal sufferers. Direct losses on mechanics and the yeomanry have been few; and the prospects of the husbandman in the coming summer harvest are very fair. Generally too, good health has prevailed among the Chinese in Canton and its vicinity. But after all that has occurred, there is apparently no disposition to succumb, nor is it certain that the provincial authorities and high commissioners will abstain from making preparations for a renewal of hostilities.

2. *Cannibalism.* We have been assured by many, some of them very credible witnesses, that during the recent rencontre in Canton between the imperial troops from Hoopih and the local militia, some of the former cut off and ate the flesh of the latter! We shall feel obliged to any of our neighbors for additional information about this matter. The contest rose very high; some say hundreds of lives were lost. We suppose there may have been ten or twenty. This occurred while the British forces were on the heights, before the armistice had been concluded.

3. Regarding the *payment of ransom*, we are indebted to a commercial friend for the following memoranda.

The authorities paid four millions of dollars in sycee towards the recent levy made upon the city, and the hong merchants contributed two millions in the following proportions.

Howqua paid	$820,000
Pwankequa	260,000
Samqua, Saoqua, Footae, and Gowqua, each $70,000	280,000
Mowqua, Kingqua, Mingqua and Punhoyqua, each $15,000	60,000
Cash in the consoo treasury, being taxes upon the foreign trade, and intended to pay the debts of broken hong merchants,	280,000
The obligations of Samqua, Saoqua, Footae, and Gowqua, each for $50,000, which is to be reimbursed from the first surplus in the consoo funds, or offset against any duties they may owe to the consoo	200,000
	$2,000,000

The four hong merchants who contributed $70,000 each, at first refused to give more than $20,000, saying that as Howqua had most at stake he should bear the burden, and that they had little to fear for themselves; for the loss of the cotton and other foreign merchandize, if destroyed, would fall on the foreign owners or importers. Besides Howqua's contribution, he has lost more than $750,000 by the burning of two packhouses in Shameen.

Indemnity for the Bilbaino and for the demolished factories has been promised, and some part of it has been paid.

4. *The people commenced arming* for their own defense, in the neighboring villages soon after the British landed above Canton. On the 1st instant, this had extended to 113 villages, each numbering from 15 to 100 fighting men, including the *whole* male population, between the ages of sixteen and fifty years. They called themselves 義兵 *e ping*, i. e. 'soldiers of righteousness,' and have these two words written on their banners. We have been told that it was with great reluctance that these 'soldiers of righteousness' yielded to the commands of the native authorities, who, at the instance of sir Hugh Gough, went out on the 31st to require them to cease from their attacks. Their leaders have published several manifestoes, some of which have appeared in the papers of the day; and they have got into circulation some very bad and exaggerated stories regarding the conduct of the *fanqui*.

5. *Yihshan and Lungwan took their departure* from Canton on the 6th, having received a visit from captain Warren of the Hyacinth as they proceeded on their way. Nearly all the troops from the other provinces had at that date left the city, and the people were beginning to resume their usual avocations and in their usual manner. On the 16th it was rumored that Yihshan had returned to the city *incog.* It has been said also that levies of troops, as recruits, are still being made in this province.

6. All the *British forces had withdrawn on the 1st*, from the heights, and all have since left the river. Twelve merchant vessels were at Whampoa, on the 15th, and among the number were two opium vessels.

7. *Hongkong has been declared a free port*, by the British authorities. The following has been made public.

"By Charles Elliot,, &c. &c., &c. A proclamation.

"It is hereby declared to the merchants and traders of Canton and all parts of the empire, that they and their ships have free permission to resort to and trade at the port of Hongkong, where they will receive full protection from the high officers of the British nation: and, Hongkong being on the shores of the Chinese empire, neither will there be any charges on imports and exports payable to the British government. And it is further clearly declared, that there will be an immediate embargo upon the port of Canton and all the large ports of the empire, if there be the least obstruction to the freedom of Hongkong. Persons bringing information to the British officers which shall lead to the detection of pirates will be liberally rewarded; and the pirates will be taken and delivered over to the officers of the Chinese government for punishment. At Macao, this 7th day of June, 1841."

8. The first *sale of land*, with a view to permanent settlement has been made, of which the following account is extracted from the Hongkong Gazette.

1. Upon a careful examination of the ground, is has been found impossible to put up the number of lots named in the governmental advertisement of the 7th instant; and only 40 lots, having sea frontage of 100 feet each, can at present be offered for sale. These lots will all be on the seaward-side of the road. Lots on the land-side of it, and hill and suburban lots in general, it will yet require some time to mark out.

2. Each lot will have a sea-frontage of 100 feet nearly. The depth from the sea to the road will necessarily vary considerably. The actual extent of each lot as nearly as it has been possible to ascertain it, will be declared on the ground. And parties will also have the opportutity of observing the extent for themselves.

3. The biddings are to be for annual rate of quit-rent, and shall be made in pounds sterling, the dollar in all payments to be computed at the rate of 4*s*. 4*d*. The upset price will be £10 for each lot, the biddings to advance by 10*s*.

4. Each lot having been knocked down to the highest bidder, he will receive an acknowledgment that he is the purchaser of the lot; and this acknowledgment will be exchanged for a more formal title, as soon as the precise measurement and registration of the lots shall be completed.

5. Upon delivery of the titles, the purchasers will be called on to pay the rent for the first year, reckoning from the date of sale.

6. They will also be required to erect upon each lot a building of the appraised value of $1000, or to incur upon the land an outlay to that amount, within a period of six months from the date of sale. As security for the performance of this engagement, a deposit of $500 shall be paid into the hands of the treasurer to the superintendents within one week from the day of sale,—the deposit repayable as soon as an equal amount shall have been expended. Non-compliance with these terms will incur forfeiture of the deposit and allotment.

J. Robt. Morrison,
Acting Sec. and Tr. to the Superintendents of Trade.

No.	Sq. Ft.	Knocked down to,	price
1—2	6700	Gribble, Hughes & Co	£80
2—3	7000	Lindsay & Co.	80
3—4	7800	Dent & Co.	64
4—5	6900	Dent & Co.	65:10
5—6	5400	D. & M. Rustomjee.	50
6—7	6300	Hooker and Lane.	43
7—8	7500	Pestonjee Cowasjee.	50
8—9	8100	Dirom & Co.	57
9–10	8400	Reserved.	
10–11	9600	H. Rustomjee.	52
11–12	11200	H. Rustomjee	52
12–13	10600	Holliday & Co.	38:10
13–14	10800	Gemmell & Co.	32:10
14–15	15000	F., Leighton & Co.	21
15–16	15900	Robert Webster.	20
16–20	- -	Reserved.	
20–21	16200	D. Rustomjee.	111
21–22	14400	Innes, Fletcher & Co.	150
22–23	12700	W&T Gemmell & Co.	140
23–24	11800	Reserved.	

No.	Sq. Ft.	Knocked down to, price.	
24–25	15200	H. Rustomjee.	£160
25–26	- - -	Reserved.	
26–27	18000	J., Matheson & Co.	150
27–28	17300	J., Matheson & Co.	185
28–29	21850	J., Matheson & Co.	230
30–31	4644	R. Gully.	35
32–33	8755	Jamieson and How.	60
33–34	8000	John Smith.	57
34–35	9600	John Smith.	67
36–37	4600	Framjee Jamsetjee.	25
38–39	7616	Charles Hart.	57
40–41	6000	Macvicar & Co.	75
41–42	9700	Macvicar & Co.	95
42–43	11500	Fox, Rawson & Co.	100
43–44	16500	Turner & Co.	115
44–46	- -	Reserved.	
46–47	30600	Captain Larkins.	265
47–48	35000	P. F. Robertson.	250
49–50	- -	Not sold.	
51	- - -	Captain Morgan.	205

9. Mr. Johnston deputy superintendent, has recently been appointed acting governor of the island, and has proceeded thither accordingly. The following is also from the Gazette.

Government Notification.

Alexander Robert Johnston, esquire, deputy superintendent of the trade of British subjects in China, has this day assumed charge of the government of the

island of Hongkong, on behalf of the chief superintendent: and all whom it may concern are hereby required to respect his authority accordingly.

By order, J. Robt. Morrison,
Acting Secretary and Treasurer to the Superintendents.

Macao, June 22d, 1841.

10. *The death of captain sir Humphrey Le Fleming Senhouse,* K. C. H., &c., &c., of H. B. M.'s ship Blenheim, and senior officer in command of the British naval forces on the coast of China, is announced in the Gazette. "He participated in all the privations that the troops underwent on the heights above Canton, and has fallen a sacrifice to the zeal which marked his character." This mournful event occurred at Hongkong on the 13th instant. His remains were interred at Macao on the 17th, in style becoming his rank and station.

11. Sir J. J. Gordon Bremer arrived here on the 18th, in H. C. steamer Queen from Calcutta.

Public Notification.

Her Majesty has been graciously pleased to appoint his excellency, sir James John Gordon Bremer, Knt., C. B., K. C. H., Commodore of the first class, commander-in-chief of Her Majesty's ships and vessels in the east, &c., &c., to be joint plenipotentiary. By order. J. Robt. Morrison,
Acting Secretary and Treasurer to the Superintendents.

Macao, June 22, 1841.

12. *A series of charges has been brought against Keshen,* in a memorial to the emperor by the imperial commissioner Yukeën, lt.-governor of Keängsoo. At ranslation of the memorial has appeared in the Canton Register of the 22d. The crime of being thrown into consternation and using deceit is the first charge which Yukeën brings against Keshen; that of tarnishing the honor of his country, by being absent from the post of danger, and by being unprepared to resist the enemy, is the second; an undue assumption of the emperor's power is the third; his base accommodation of matters to his country's disgrace is the fourth; having lowered the dignity of his country, and thereby provoked a bloody and mortal war is the fifth. Yukeën has issued to the people of Keängsoo a proclamation, offering rewards for Elliot, Bremer, Morrison, and others. Possibly he may have the satisfaction of seeing them near his own residence in the course of a few weeks. Among the newsmongers, there is an inventory of Keshen's property. The amount of gold, silver, and precious stones is immense.

13. *A second movement* of the British forces to the northward is expected to be made in a few days. It is supposed they will first visit some places along the coast, and then upon one of the great rivers move into the heart of the country. We hope ways and means may be devised to gain direct access to the court. What forces are to be employed we do not yet know. It may be easy to take property and obtain ransom money, but a difficult task it will be to gain security for the future: this never can be done until the foreign relations with this country are changed. It is rumored that the emperor has issued new orders for extermination, and proposes to cut off all foreign trade.